A

Pensiue Mans practise,

Verie profitable for all persons: wherein are conteined verie deuout and necessarie praiers for sundrie godly purposes, with requisite perswasions before euerie praier.

VVritten by I. Norden.

AT LONDON,
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Luke Peade
his Booke
Anno Domini
octobr 9th
1 Oct

365
365
365
365 Dayes
365
365
365

2555

1. Ianuarie called of the { Latins, *Ianuarius*. Gracians, *Gamelion*. Hebrues, *Tebeth*, and is their 10. moneth. } hath 31. daies.

1	A	*Calends.*	
2	b		The first daie of this Moneth Christ was circúcised, *Luk.* 2. 21. The tops of the mountaines appeared vnto Noah, *Gen.* 8. 5. The Israelites put away their wiues, *Ezra* 10. 16.
3	c	*Nones of Ia.* 5	
4	d	3	
5	e		
6	f	*Day before the N.*	
7	g	*Nones of Ianuar.*	
8	A	8	
9	b	7	The 5 of this month word was brought vnto Ezechiel the Prophet, that the Citie Ierusalem was smitten, *Ezek.* 33. 21.
10	c	6	
11	d	*Idus of Ianuarie.* 5	
12	e	4	
13	f	3	
14	g	*Day before the Id.*	The sixt of this Moneth Christ was worshipped of the wise men, *Mat.* 2. 1. *&c.* baptized, *Mat.* 3. 15. turned water into wine, *Ioh.* 2. 1. *&c.* as testifieth Epiphanius.
15	A	*Idus of Ianuarie.*	
16	b	17	
17	c	16	
18	d	15	
19	e	14	
20	f	13	
21	g	12	
22	A	11	The 10. of this Moneth Nabucadnezzar, King of Babel, moued thereunto by the rebellió of Zedechiah, besiged Ierusalē most fiercely, as may appeare 2. *Kings* 25. *&c.* *Jer.* 52. 4. Also Ezechiel was willed to vtter his parable, *Ezec.* 2. *&c.*
23	b	*Calends of Februarie.* 10	
24	c	9	
25	d	8	
26	e	7	
27	f	6	
28	g	5	
29	A	4	
30	b	3	Paul called, and conuerted the 25. of this moneth *Acts*, 9. 3.
31	c	*Day before th Calends of Feb.*	

Festiual daies in this moneth be { Circumcision. the first. Epiphanie the sixt } daie

1. Februarie, called of the	Latins, *Februarius.* Græcians, *Elaphebolion.* Hebrews, *Shebat.* and is their 11. Moneth.	hath 28. daies vnles it bee yere *Biſſextil*, and then 29.		
1	d	*Calends.*	4	The firſt of this Moneth Moſes repeated the Law vnto the children of Iſrael, *Deut.* 1.3.
2	e	*Nones of Februar.*	3	
3	f			
4	g	*Date before the N*		
5	A	*Nones of Februa.*		The ſecond of this month our Sauiour was preſented to the Lord, and Marie purified, *Luke* 2.22.
6	b	*Idus of Februar.*	8	
7	c		7	
8	d		6	
9	e		5	The ninth of this moneth, Noah, 40. daies after hee had ſeene the tops of the mountaines, ſent out of the Arke a Rauen, & afterward a Doue, which returned, *Gen* 8.6. *&c.*
10	f		4	
11	g		3	
12	A	*Day before the Id.*		
13	b	*Idus of Februar.*		
14	c	*Calends of March.*	17	The 15. of this moneth, the Iewes ſpend merily together, for that the Spring of the yeare dooth enter then, as they thinke.
15	d		16	
16	e		15	
17	f		14	
18	g		13	
19	A		12	
20	b		11	The 16. of this moneth, Noah the ſecond time ſent out a Doue, which returned with an Oliue braunch in her bill. Gen. 8.10.
21	c		10	
22	d		9	
23	e		8	
24	f		7	
25	g		6	The 24. of this moneth, Zechariah was commaunded to prophecie, *Zecharie* 1.7. Matthias was elected into the number of the Apoſtles, *Act.* 1.26.
26	A		5	
27	b		4	
28	c		3	
29	d	*Day before the Calends of March.*		

Feſtiual daies in this moneth bee	the 2. called the PVRIFICATION of S. MARIE. the 24 which is Saint MATTHIAS day.	

3 March called of the { Latins, *Martius*. Græcians, *Mouuichyon*, Hebrues, *Adar*: and is their 12. moneth. } hath 31. daies.

1	d	*Calends.*	The Temple of Ierusalem
2	e		
3	f	*Nones of March.* 6	was finished the third daie of
4	g	*Nones of March.* 5	this moneth, *Esra.6.15.* In the
5	A	*Nones of March.* 4	1. of *Esdr.7.5.* it is saide to be
6	b	*Nones of March.* 3	the 23. of this moneth.
7	c	*Day before the N.*	The tenth of this moneth,
8	d	*Nones of March.*	Christ was aduertised that
9	e		Lazarus was sicke. *John.11.3*
10	f	*Idus of March.* 8	A feast was celebrated a-
11	g	*Idus of March.* 7	mong the Iewes, for the o-
12	A	*Idus of March.* 6	uerthrow of Nicanor, the 13.
13	b	*Idus of March.* 5	of this moneth, 2. *Mac.15.37.*
14	c	*Idus of March.* 4	Also vpō the same day al the
15	d	*Day before the Id.*	Iewes vnder Ashueroth were
16	e	*Idus of March.*	cōmanded to be put to death
17	f	*Idus of March.* 17	*Esth.3.13.* vpon the same day
18	g	*Idus of March.* 16	the Iewes had a priuiledge
19	A	*Idus of March.* 15	giuen them to slay all their e-
20	b	*Idus of March.* 14	nimies. *Est.8.12.* this day also
21	c	*Idus of March.* 13	the Iewes solēnized for their
22	d	*Idus of March.* 12	ioifull deliuerance, *Est.8.17.*
23	e	*Calends of Aprill.* 11	The 14. day of this moneth
24	f	*Calends of Aprill.* 10	was called of the Iewes Mar-
25	g	*Calends of Aprill.* 9	docheus day. 2. *Macc.15.37*
26	A	*Calends of Aprill.* 8	also Purim, as may appeare
27	b	*Calends of Aprill.* 7	*Esth.9.vers.21.26.*
28	c	*Calends of Aprill.* 6	The 15. also is an other day
29	d	*Calends of Aprill.* 5	of Purim *Est.9.21.*
30	e	*Calends of Aprill.* 4	The 16. of this Moneth
31	f	*Calends of Aprill.* 3	Lazarus was raised from the
		Daie before the Calends of April.	dead, *John* 11.43.

This Moneth hath one festiuall daie called the ANNVNCIATION of Saint MARIA, celebrated the 25. of this moneth.

4. April called of the { Latins, *Aprilis*. Grecians, *Thargelion*. Hebrues *Abib*, or *Nisan*, & is their 1. moneth } hath 30 daies.

1	g	*Calends.*	The first of this Moneth Noah vncouered the Arke, & saw earth, *Ge.8.13.* Moses reared the Tabernacle, *Exo 40.2.17.* the Temple began to be sanctified, *2.Chr.29.17.*
2	A	*Nones of April.* 4	
3	b	3	
4	c	*Daie before the Nones of April.*	
5	d		
6	e		
7	f		
8	g	8	
9	A	7	
10	b	6	
11	c	*Idus of April.* 5	
12	d	4	
13	e	3	
14	f	*Daie before the Id Idus of April.*	
15	g		
16	A		
17	b		
18	c		
19	d		
20	e		
21	f		
22	g		
23	A		
24	b		
25	c		
26	d		
27	e		
28	f		
29	g		
30	A	*Day before the Calends of Maie.*	

The 10. of this moneth the childrē of Israel passed thorough the riuer Iordā on dry foote, *Iosu.4.19.* the Paschal Lamb was chosen *Ex.12.3.*

The 13. of this moneth the edict of king Ashueroth came out for the murthering of the Iewes. *Esth.3.12.*

The 14. of this moneth the Passeouer was kept, *Exo.12 6. Leuit.23.5. Ios.5.10.*

The 15. of this moneth the Israelits departed out of Ægypt *Numb.33.3.*

The 16. of this moneth Hezekiah made an ende of sanctifying and purging the temple, *2.Chron.29.17.*

The 18. of this moneth the childrē of Israel walked on drie land through the midst of the red sea, *Exod.14.19.*

The 24. Daniel saw his vision, Dan. 10.4.

The 25 of this moneth the feast of S. Marke is obserued.

5. Maie, called of the Latins, *Maius*. Græcians, *Scirophorion*. Hebrues, *Iiar*, which is their 2. moneth. hath 31. daies.

1	b	*Calends.*	The first of this Moneth
2	c		Moses was commaunded to
3	d	*Nones of Maie.* 6	number the children of Israel.
4	e	5	*Numb.* 1.1. *&c.*
5	f	4	
6	g	3	The 5. of this Month Christ
7	A	*Day before the N.*	Is thought to haue ascended
8	b	*Nones of Maie*	vp into heauen, *Mar.* 16. 19.
9	c	8	*Luk* 24.51. *Act.* 1.9.
10	d	7	They which could not keepe
11	e	*Idus of Maie.* 6	the Passeouer at the day ap
12	f	5	pointed by the Lord, were vn
13	g	4	led to celebrate the same the
14	A	3	14 of this Moneth, *Nu.* 9. *ver*
15	b	*Day before the Id.*	10. 11. So did the Israelites at
16	c	*Idus of Maie.*	the commandement of King
17	d	17	Hezekiah, 2. *Chro.* 30. 15.
18	e	16	The 16. day, Manna rayned
19	f	15	from Heauen, *Exod.* 16. 14.
20	g	14	The 17. day Noah entered
21	A	13	the Arke, and the floud be-
22	b	12	gan, *Gen.* 7. 11. 12.
23	c	*Calends of Iune.* 11	The 22. fire from Heauen
24	d	10	consumed such as murmured
25	e	9	against the Lord, *Num.* 11. 1.
26	f	8	The 23. the Israelites with
27	g	7	great ioy triumphingly entered
28	A	6	into the Castle of Ierusalem.
29	b	5	1. *Mac.* 13. 51.
30	c	4	Noah, the 27. the water
31	d	3	being dried vp, came forth of
		Day before the Calends of Iune	the Arke, *Gen.* 8. 14. *&c.*

The first of this Moneth is vsually celebrated for the feast of *Philip* and *Iacob*.

6. June called of the { Latins, *Junius.* / Græcians, *Ekatombaion.* / Hebrews, *Sivan*, which is their third moneth. } hath 30. daies.

1	e	*Calends.*		The first comming of the
2	f	*Nones of June.*	4	childrē of Israel vnto mount
3	g		3	Sinai was the first of this mo-
4	A	*Day before the N.*		neth, where they abode 11.
5	b	*Nones of June.*		moneths, and 20. daies, in
6	c		8	which time all those thinges
7	d		7	were done, recorded in *Exo.*
8	e	*Idus of June.*	6	*chap.* 19. 1. *&c.*
9	f		5	The sixt of this moneth A-
10	g		4	lexander that mighty Mo-
11	A		3	narch of the world was born
12	b	*Day before the Id.*		of whome *Dan. chap.* 11. 3.
13	c	*Idus of June.*		doth propheſie. Also on this
14	d		18	day that famous temple of
15	e		17	Diana in Epheſus, numbred
16	f		16	among the 7. wonders of the
17	g		15	world, was set on fire by He-
18	a		14	roſtratus. The Iews likewiſe
19	b		13	kept their feaſt of Pentecoſt
20	c		12	on this daie.
21	d	*Calends of Julie.*	11	The 23. of this moneth the
22	e		10	firſt edict came out for the
23	f		9	ſafety of Gods people the
24	g		8	Iewes, againſt Haman, and
25	A		7	the reſt of their enemies,
26	b		6	*Eſther.* 8. 9.
27	c		5	The 29. of this moneth the
28	d		4	Arke of Noah through the
29	e		3	increaſe of waters was lifted
30	f	*Daie before the Calends of Julie.*		vp from the earth, *Gen.* 7. 12.

Feſtiuall daies in this moneth are the { 24. which is the feaſt of S. IOHN BAPTIST. / 29. which is S. PETERS.

7. Iulie, called of the { Latins, *Iulius*. / Græcians, *Metageitnion*. / Hebrewes, *Thamus* being their 4. moneth. } hath 31. daies.

1	g	*Calends.*		
2	A		6	The 5 of this moneth Eze-
3	b	*Nones of Iulie.*	5	chiel sawe his visions. *Ezech.*
4	c		4	1. 1.
5	d		3	
6	e	*Day before the N.*		The 6. of this moneth the
7	f	*Nones of Iulie.*		Capitol of Rome, counted
8	g		8	one of the 7. wonders of the
9	A		7	worlde, was burned: and the
10	b	*Idus of Iulie.*	6	mirrour of Christian Princes
11	c		5	King Edwarde the sixt, died
12	d		4	the sixt of this moneth, *Anno*
13	e		3	1553.
14	f	*Day before the Id.*		
15	g	*Idus of Iuly*	17	
16	A		16	The 9. of this moneth Ie-
17	b		15	rusalem, after it had a long
18	c		14	while beene besieged by Ne-
19	d		13	bucadnezzar, was taken,
20	e		12	*Jer.* 39. 2.
21	f	*Calends of Auguſt.*	11	
22	g		10	
23	A		9	The 12. of this moneth, Iu-
24	b		8	lius Cesar, the first Romaine
25	c		7	Emperour was borne. Of him
26	d		6	is this moneth called Iuly.
27	e		5	
28	f		4	The 18. of this moneth the
29	g		3	Ægyptians begin their yere,
30	A	*Day before the Ca-*		*Plin. lib. 8. cap. 47.*
31	b	*lends of Auguſt.*		

The 25. of this moneth is the feast of S. IAMES the Apostle: and vpon this day K. IAMES was crowned king of *England*. 1603.

8. August cal-ed of the { Latins, *Augustus.* / Græcians, *Boedromion* / Hebrues, *Ab*, which is their 5. moneth. } hath 31. daies.

1	c	*Calends.*		
2	d	*Nones of August.*	4	The first of this Moneth Aaron, 40. yeeres after the children of Israel were come out of Ægypt, died on mount Hor, *Numb.* 33. 38. Also on this day Ezra with his companie came out of Babel vnto Ierusalem, *Ezra.* 7. 9.
3	e		3	
4	f	*Day before the N.*		
5	g	*Nones of Augu.*		
6	A		8	
7	b		7	
8	c	*Idus of August.*	6	
9	d		5	
10	e		4	
11	f		3	
12	g	*Day before the Id*		
13	A	*Idus of August.*		The 7. of this moneth Nabucadnezzar burnt the house of the Lord, & all Ierusalem, 2. *King.* 25. *verse* 8. 9.
14	b		18	
15	c		17	
16	d		16	
17	e		15	
18	f		14	
19	g		13	The 10. of this moneth some thinke Ierusalé to haue beene burnt by the Babylonians, *Jerem.* 52. 12. *Josephus* (*lib.* 5. *cap.* 26.) saide it was burned afterward by the Romans the same day. Therfore doe the Iewes on this daie obserue a most straight fast, and goe barefooted, and sitting on the ground, reade twice ouer the Lamentations of Ieremie.
20	A		12	
21	b	*Calends of Septemb.*	11	
22	c		10	
23	d		9	
24	e		8	
25	f		7	
26	g		6	
27	A		5	
28	b		4	
29	c		3	
30	d	*Daie before the*		
31	e	*Calends of Sep.*		

The 24. of this moneth is vsually called *S. Bartholomewes* day.

9. September called of the Latins *September*, Græcians, *Maimacterion*, Hebrues, *Elul*, which is their 6. moneth. hath 30 daies.

1	f	*Calends.*		
2	g	*Nones of Septemb.*	4	The first of this Moneth Haggai the Prophet began to prophecie, *Hag.* 1,1.
3	A		3	
4	b	*Day before the Nones of Septem.*		
5	c			
6	d		8	
7	e		7	The sixt of this Moneth Ezechiel sawe another vision. *Ezech.* 8.1.
8	f	*Idus of Septemb.*	6	
9	g		5	
10	A		4	
11	b		3	
12	c	*Day before the Id*		
13	d	*Idus of Septemb.*		
14	e		18	The 7. of this Moneth our most noble Queen Elizabeth was borne at Greenewich *Anno*, 1533.
15	f		17	
16	g		16	
17	A		15	
18	b		14	
19	c		13	
20	d		12	The 8. of this Moneth, *Anno* 73. Ierusalem was vtterlie with fire and sword destroied by Titus the Emperor. *Ioseph. lib. 7. cap.* 26.
21	e	*Calends of October.*	11	
22	f		10	
23	g		9	
24	A		8	
25	b		7	
26	c		6	
27	d		5	The 25. of this month Nehemiah finished the walles of Ierusalem, *Nehem.* 6. 15.
28	e		4	
29	f		3	
30	g	*Day before the Calends of October.*		

Festiual daies in this moneth be, the 21. *S. Matheuv.* 29. *S. Michael.*

10. October called of the { Latins, *October*. / Græcians, *Pianepsion*. / Hebrewes, *Thisri*, & is their 7. moneth. } hath 31. daies.

1	A	*Calends.*		The 1. of this moneth the
2	b		6	Iewes celebrated the feast of
3	c	*Nones of*	5	Trumpets, Leuit. 23. 24. The
4	d	*October.*	4	later Iewes call this day the
5	e		3	beginning of the new yeare.
6	f	*Day before the N.*		Ierusalem, after it had
7	g	*Nones of October*		beene possessed of Christian
8	A		8	Princes 88. yeares, through
9	b		7	mortall dissension came into
10	c	*Idus of*	6	the handes of the Saracen,
11	d	*October.*	5	*Ann.* 1187.
12	e		4	The 3. of this month some
13	f		3	thinke the Iewes fasted for
14	g	*Day before the Id.*		the death of Gedaliah: wher-
15	A	*Idus of October.*		by occasion was offered to
16	b		17	bring them againe into the
17	c		16	miserable seruitude of the
18	d		15	Ægyptians, 2. *King.* 25. 25. *Je-*
19	e		14	*rem.* 41. *vers.* 1. 2. *&c.*
20	f		13	The 10. of this mone h the
21	g		12	feast of reconciliation was
22	A		11	kept, *Leuit.* 23. 27. So did the
23	b	*Calends of*	10	yeare of Iubilie euerie fiftie
24	c	*Nouemb.*	9	yeare begin as on the same
25	d		8	daie, *Leuit* 25. 9.
26	e		7	The 15. of this moneth the
27	f		6	Iewes obserued the feast of
28	g		5	Tabernacles 7. daies toge-
29	A		4	ther, in memory of the Lords
30	b		3	protecting them in the desert
31	c	*Day before the Ca-*		*Leuit.* 23. 34.
		lends of Nouemb.		

Festiuall daies in this moneth are { 18. daie S. Luke. / 28. Simon & Iude.

11. Nouember called of the { Latins, *Nouember.* Græcians, *Anthesterion.* Hebrewes, *Marbesuan,* their 8. moneth. } hath 30. daies.

1	d	*Calends.*		The thirde of this moneth
2	e	*Nones of*	4	Constantius the Emperour,
3	f	*Nouemb.*	3	Sonne to Constantinus the
4	g	*Day before the N.*		great, departed out of this
5	A	*Nones of Nouem.*		world, *An.* 364. *Hist. tripart. in*
6	b		8	*the end of the fift booke.*
7	c		7	The tenth of this moneth
8	d	*Idus of*	6	*An.* 1483. D. Martin Luther
9	e	*Nouemb.*	5	was borne in Islebia.
10	f		4	The 15. of this moneth
11	g		3	was made a newe holiday by
12	A	*Day before the Id.*		Ieroboam without the com-
13	b	*Idus of Nouemb.*		maundement of God, where-
14	c		18	upon hee committed most
15	d		17	wicked Idolatrie in Dan, and
16	e		16	Bethel: but he remained not
17	f		15	long vnpunished, nor his
18	g		14	people vnplagued for the
19	A		13	same, as may appeare, 1. *Kings*
20	b	*Calends of*	12	12. *verse,* 32. 33. 1. *King.* 13. 1.
21	c	*Decemb.*	11	2. *&c.*
22	d		10	Queene Elizabeth began
23	e		9	happily to reigne for the ad-
24	f		8	uancement of the Gospell of
25	g		7	our Saviour Christ, the 17. of
26	A		6	this moneth. 1558.
27	b		5	The 18. of this moneth Ti-
28	c		4	tus the Emperour most cru-
29	d		3	elly executed to death a
30	e	*Day before the Calends of Decemb.*		great number of the Iewes, *Ioseph. lib. 7. cap. 10.*

Festiuall daies in this moneth are the first daie, The feast of All Saintes, The 30. and last day, Saint Andrew the Apostle.

12. December called of the { Latins, *December*. / Græcians, *Poseideon*, / Hebrues, *Sisseu*, & is their 9. moneth. } hath 31. daies.

1	f	*Calends.*	
2	g	*Nones of December.*	4
3	A		
4	b	*Day before the N*	
5	c	*Nones of Decem.*	
6	d		8
7	e		7
8	f	*Idus of Decemb.*	6
9	g		5
10	A		4
11	b		3
12	c	*Day before the Id.*	
13	d	*Idus of December.*	
14	e		19
15	f		18
16	g		17
17	A		16
18	b		15
19	c		14
20	d		13
21	e		12
22	f	*Calends of*	11
23	g	*Januarie.*	10
24	A		9
25	b		8
26	c		7
27	d		6
28	e		5
29	f		4
30	g		3
31	A	*Day before the Calends of Januar.*	

The 15. of this Moneth Antiochus placed an abominable Idoll vpon the altar of the Lord, *Macc.* 1.57.

The 20. of this moneth Esdras exhorted the Israelits to put away their strange wiues, 1. *Esd.* 9. *verse* 5. 6. *&c.*

The foundation of the seconde Temple was laide the 24. of this moneth, *Hagg.* 2. *verse* 11. 19.

The 25. of this moneth our Sauior Christ was born of the Virgin, the yeare after the worldes creation, 4018. On which day also Antiochus Epiphanes entred into Ierusalem with a mightie army, and spoiled the same, *Ioseph. lib* 21. *cap.* 6. On this day he prophaned the altar of the Lorde, 1. *Macc.* 1.62. which day also the Iewes kept holy, because theron the temple was purged from Idolatrie. 1. *Macc.* 4.59.

The 28. of this moneth Herod caused the poore Innocents to bee murthered, thinking thereby to haue slaine Christ, *Matth.* 2. 16. *&c.*

Festiual daies in this month are the 21. *Thomas* apost. 25. the Natiuitie of *Christ.* 26. *S. Stenen.* 27. *John* the Euang. 28. *Innocents*, called cómonly *Childermas day*

¶ A rule to know how many daies be contained in euerie moneth in the yeare.

Thirtie daies hath November,
April, Iune, and September.
The reſt haue thirtie and one,
Except it be Februarie alone,
VVhich alwaies hath 28. meere,
VVhen it is no Biſſextile or Leape yeare

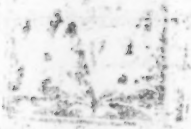
¶ A note of the Moneths, weekes, daies and houres, throughout the whole yeare.

The yeare conteineth { *Moneths* 12. / *VVeeks* 52. / *Daies* 365. } *Houres.* { 69478 }

Daie { *Naturall,* / *Artificiall* } *hath* { 24 / 12 } *houres.*

¶ An Almanacke for ten yeeres.

The yere of our Lord.	The Prime.	The Epact.	Sundaies letter	Leape yere.	A ſhrouetide day the firſt day of Lent.	Eaſter day.	VVhitſonday.
1608	13	23	C B		Feb. 10.	Marc. 27	May 15
1609	14	4	A		Mar. 1.	April. 16.	Iune. 4.
1610	15	15	G		Feb. 22.	April. 8.	May. 27
1611	16	26	F		Feb. 6.	Marc. 24	May. 2.
1612	17	7	E	D	Feb. 26.	Mar. 12.	May. 31
1613	18	18	C		Feb. 18.	April. 4	May. 23
1614	19	29	B		Mar. 9.	Apr. 24.	Iune 12
1615	1	11	A		Feb. 23.	April. 9	May 28
1616	2	22	G	F	Feb. 14.	Mar. 31	May. 19
1617	3	3	E		Mar. 5.	April, 20	Iune. 8.



A Familiar admonition *to the zealous Reader, con-* cerning the moſt godly exerciſe of Praier.

Any are the godly and zealous treatiſes which are already extant, tending to the encouragement of thoſe that hunger and thirſt for the true ſeruice of the liuing God. Yet gentle Reader, I craue thy Chriſtian patience friendly to accept this ſimple trauell of mine heretofore publiſhed, & now augmēted. And this my ſimple admonition think not ſuperfluous, but a thing tending to win the weker ſort to the more willingnes to this diuine exerciſe of praier, a thing not new, yet needfull: a thing old & ancient, long ago practiſed of the poorēſt, exerciſed of the moſt excellent & godly of the earth, the Prophets the Patriarchs, the Apoſtles, and of Chriſt himſelfe the pattern of piety: who gaue the firſt plot of perfect Praier,

er, of his owne proposing, most plaine, pure, pretie, and profound, in these words, *Our Father which art in heaue, &c.* To the substance whereof, although there can be nothing added, not from thence any thing can bee taken away, without manifest impiety: yet are we not so strictly tied to the words thereof only, but that we may according to our seuerall occasions (which are infinit) dilate vpon the same to our comfort in him, without offence to the maiesty of God if it be done in true zeale, without the which euen the most effectual praier is sin. I cannot but confesse, that great is my frailtie remaining in mee, which in my trauaile in this practise, hath great, lie hindered me: and many are the vanities of my mind, which in my chiefest desire haue miscarried mee. Yet such hath been the fauour of my heauenly father, that hee hath hitherto assisted mee, and to my comfort hath performed that which of mine owne proper power, wisdome, and will, I couldnot performe. And these praiers, which in this little volume thou shalt finde, haue been to me not a little comfortable, and to the faithfull, exercising them, they will be profitable, of whatsoeuer estate, degree, calling, or ministerie

sterie they be of: although I presume not to teach, but desire to be taught: and expect no praise, but euen in heart yeeld all the praise to him, that was, & is the guide & stay of al that truly seek to serue him. Which I beseech him to grant vs, faithfully at all times to doe: not only in the outward word, with the lips only, and with a shew alone, but with the inward affection of the heart, with the longing desire of the soule, and the ardent consent of all the powers of our bodies. So shall our praiers please him, and euen the groanes of our hearts, which passe in silence, shall present our cause before the tribunall seat of our good God: who is alwaies neere at hand, and readie to performe what is most necessary for our estates in this life, which in respect, is but a span long: yea, could wee liue a thousand yeares, it were but as one day. Wee may not too much regard the ouer daintie maintenance of our corporall estates: wee may not ouer curiously seeke the meanes to become admirable in respect of our authority, of our riches, of our friendes, and of our casuall pleasures, wherewith allasse our weake natures, our fraile conceits, and our carnall desires

sires are often begui'ed, and our poore
s u'es often dangered and miscarried
Wherefore it behooueth vs carefullie,
first and before all things, to seeke the
kingdome of GOD, the way, the
meanes, and the guid thereunto; which
is not to bee sought elsе where It is
not in the outward viewe; and therfore
to bee sought from aboue, and to be in-
wardly receiued and comprehended by
fauth. It is the kingdome of the mi'ste-
ries of God. It is the keeping of his
commandements, and the due obedi-
ence vnto his will. The waie thereunto
is by grace (the gift of God) which he
giueth to them that faithfully aske it.
The meanes to helpe vs thereunto, is
Christ the Sonne of God: who, sitting
at the right hand of the Father, obtai-
neth and sendeth vs that grace, which,
guideth vs; and giueth all things elsе,
both spirituall and worldly, that hee
seeth needfull for vs. But notwithstan-
ding this singular benefit of the me-
ation of Christ vnto his Father for vs,
we are not discharged of this necessa-
ry exercise of praier; but so much the
more enioined to the executing there-
of, continually, instantly, faithfully, and
zealously, for the graces of God which
are the things, without the which, all

our

our praiers, all our speeches, bee they many or few, bee they loud or silent, be they of what kind or shew soeuer, auaile nothing. But weemust first found all our desires and praiers vpon an vndoubted faith: wee must powre them from the very bottome of our hearts, and continue them in a godly patience, and all in the name of Christ Iesus: in whose name, and for whose sake all things necessary are promised to be giuen to those that aske according to the will of God. Wherein we must note, that we are not permitted rashly to desire any thing according to the desire of fleshly imagination, bee it in our owne conceits neuer so meet and necessary; for the wisdome of the flesh is foolishnesse before God. But wee must first dulie consider, what direction the word of God giueth vs in that behalfe: and then in all humilitie, to repaire vnto the fountaine, from whence that guift (for which wee pray) must come; to wit, the name of Christ, the cause of all our good successe in our petitions. Weeare sinfull, and therefore great, yea the greatest occasion to flie vnto God, is for the forgiuenes of sinnes, and in this point, haue all men cause to vse this exercise. For

who

who ſo is ſinfull, and ſeeking no redres for that ſore, dieth of that diſeaſe, he is in perill of death eternall. And if anie man (in his owne conceit) acquite himſelfe from ſinne, and ſuppoſe himſelfe free from falling before God, in ſome grieuous offence, and therein flatter himſelfe, and refuſe to repaire vnto God for pardon of his crime. great is the danger, that that little ſparke of Preſumption may inkindle in ſuch a ſoule, to his vtter condemnation. Wherefore great is the occaſion, which the ſinne of euery day, yea of euery houre miniſters vnto the iuſt to call vnto God not onely for pardon, but for ſtrength to vnderſtand that, which often at vnawares ouercommeth the moſt godly. Wee muſt therefore, in this behalfe, bee carefull to repaire vnto the head of our comfort heere, Ieſus Chriſt the lambe of God, that taketh away the ſinnes of the worlde. Manie are the worldly occaſions which force euery man to ſeeke reliefe at the handes of God, which wee are not onely permitted, but commanded to do: not by our own corrupt and peruerſe meanes, which we are not only not permitted, but forbidde to vſe. We muſt duly weigh, & carefully conſider

sider our wants: for great are the errors of flesh and blood in this behalfe. For, alas, wee see that the long rains of licentious and wilfull liberty haue extended too farre in this point, more then in the daies of our forefathers. For when they were in distresse, when they were in danger, when they were in most perilous estate they disclaimed their owne meanes and cleaued vnto the prouidence of God, they forlooke the aide of the flesh, and framed their desires according vnto the spirit. *Elias* in the wildernes, *Daniel* in the Lions den, *Ioseph* in prison. *Dauid* in distresse, and all the holie ones in olde time, in all their troubles, left worldlie trust, and addressed themselues only to the aide of the liuing God: not refusing such due lawfull meanes, as in his wisdom he prouided, & that past alhumane hope The children of Israell hee deliuered through the red sea, in time of danger: he gaue them both food and water, by vnexpected meanes: he deliuered *Peter*, *Paul*, & others from the enemies hands miraculously in his wisdom: & he worketh so, for all that trust in him, at this day. For his good wil and loue is not diminished, nor his power

and

and louing hand ſhortned, but in his wonted loue, he helpeth all that relie vpon him. But ſuch is the peruerſe crookednesſe of mans nature, that now in theſe daies, they ſtriue euen to deny the abilty of God in working for his: and by their actions they thinke that the arme of God is weakned, his power leſſened, and his care of his children not to bee as then it was. And therefore they relie vpon the aide of man, the helpe of fleſh and blood, the ſtrength of their owne arme, the wiſdome of their owne pates, and the imagination of their owne heads, the broken reede of Ægypt: wherein they diſclaime the helpe of God, the mercy, the loue, the care and prouidence of the moſt higheſt. For alas doe we not ſee, that how many ſorts of men, ſo many meanes to maintaine their eſtates? The rich, into whoſe hands God hath vouchſafed his gifres, they giue glorie to their owne deuices, and preſume vpon their owne policies, keeping their ſtore for a deere yeere: whereas the wil of God in giuing, is to the reliefe of their needy brethren; Now, for that the wil of God is broken, the poore oppreſſed, and themſelues thereby highlie endangered, they

ſhew

themselues faithfull in the prouidence of God, in that they feare, that if they giue, they shall impouerish themselues. They think not how God wrought with the bountifull widow of Sarepta, *Elias* hostesse, in multiplying that, wherof she liberally gaue for his sake. They rather foolishlie indeauour to heape vp riches not knowing who shall inioy them: they purchase lands, and know not who shall inherit them: they build gay houses, and know not who shall possesse them; and flatter themselues, and say, Soule, take thine ease, when death standeth at the doore, ready to take their soule from them. And being thus choaked with the riches of the world, the remembrance of the seruice of God, is banished to the materiall Church, where if they present themselues on the Sabboth day, they thinke it a sufficient discharge to heare the ordinary seruice, when all the rest of the day they spend in worldly conference and prophane exercise worse then the rest of the weeke. Alas what deuotion appeareth in these persons? I speake but to them whose consciences shall accuse themselues. God grant a speedy reformation without compulsion, God will not bee mocked.

Now, for the poore afflicted ones

great is the frailtie remaining in the most. God grant patience to al. Such is the common course of flesh and blood; accompanied with distresse, that for the most part, either violence, or impatience, or wilful rebellion against God, is the effect of their conceipts, touching their hard estate. And so farre vnlike Christians (for the most part) wee take the crosse of Christ, that in steade of being followers of him, wee seeke to denie him: in stead of patient acceptance thereof, wee wil wilfully cast it off by meanes vnlawfull, by robberie, by theft, by violence, and by blood. And if opportunity serue to neither of these, wee euen take counsell of *Jobs* wife, to curse God, and (in a brutish manner) to leaue the best refuge, namely to repaire to GOD, and at his hands to seeke that, which in good time, hee giueth to all vs, in faith desiring it: whether it be relieſe in pouertie with *Elias*; freedome from bondage, with *Daniel*; deliuerie from enemies, with *Dauid*; or comfort in all distresses, with the children of Israel. But the most of vs seeke wrong meanes in such distresse, Wherein wee erre, not knowing that as God was louing vnto Israell, so hee is louing vnto all that loue him trulie, that call

vpon

vpon him faithfully, that attend his aid patiently, and obey his will duly. And therefore, why should any man stand doubtfull of reliefe at the hands of him that neuer faileth to perform that which he promiseth, namely, that if we aske we shall haue: if we seeke, we shall finde: if we knocke, he will open the gate of his mercies, and poure the dewe of his blessings plentifully vpon vs, not regarding the person of any, but the obedient hearts of all. And therfore may the sinner penitent, the rich man truly liberal, and the poore distressed man faithfull, (to their comforts) resort to the throne of God, in praiers, and bee assuredlie heard to their assured pardon in the blood of Christ, to their comfort as wel in pouerty as in abundance.

It resteth now that wee pray one for another; for our gracious King, that God may bee pleased in mercie long to preserue him a King ouer vs, and that hee may continue a ioyfull Father in our English Israell. For al other Christian Kings, wee must likewise pray, that God wil increase in them the spirit of wisdome, & fauour to his distred flockes vnder their seuerall charges & gouernments. We must be mindful of our poor Christian brethren, both at home & elswhere:

where: and for the aduerſaries of Gods truth (that now beginne to aſſaile vs, as we ſee, and whom God himſelfe hath ouerthrowne, to incourage vs) that either it may pleaſe him to conuert them, or to turne their forces from his ſeruants: and that it might pleaſe him in mercy, to direct the liues and conuerſation of his miniſters, that they by his ſpirit may preach both truly and boldly. And leaſt their looſe liues ſhould bee a ſlander vnto his word, let vs pray that his grace may hold them from falling into that, which the Arch-enemie of his religion endeauoreth to draw them, and whereunto the fleſh is prone to yeelde, and the captious canillers at the trueth ready to publiſh: to the end to bring his word (by them duly preached) into reproch in this world: and that wee that are to be taught by their doctrine, may attentiuely heare, truly vnderſtand, and diligently execute that, which the word of truth teacheth.

Thine in Chriſtian
good will,
I.N.

A penſiue mans Practiſe.

In thy feare (deare father) I here preſent my ſelfe vnto thee, beſeeching thee to heare me and to addreſſe my heart truly and zealouſly to call vpon thee.

A ſhort, but an effectuall praier, *that we may leaue our ſelues,* and leane vpon God.

God my God vouchſafe to take me from my ſelfe, that I may wholly dedicate my ſelf vnto thee, vouchſafe to take from me al things that withdraw me from thee, and giue me thoſe things which may bring mee wholly vnto thee in Ieſus Chriſt. Amen.

A praier to Chriſt, that he will preſent our praiers to God.

O Sweet Ieſus, who haſt taken vpon thee to be our intercеſſor and ad

uocate vnto God thine heauenly father: vouchsafe (I humbly beseech thee) to accompany me in these my supplications and praiers, and present them vnto his heauenly maiesty, that for thy sake [sweet Iesu] they may bee acceptable vnto him to the washing away of my sinnes, and obtaining things necessary for mee and all men, according to his heauenly will in all things, Amen.

O Lord increase our faith.

O Lord open thou my lips, that my mouth may extoll thee with praise, and be thankfull vnto thee for thy benefites; and grant that I speake nothing, but that which may bee to thy honor, and glory, and to the relefe of my necessities bodily and ghostly.

O Lord make speed, send to me help and succour from the Tower of thy strength.

O Lord let thy heauenly kingdome be alwaies ready to receiue mee to eternall saluation. Amen.

Eternall praises be vnto thee, Oh God. So be it.

O Lord increase our faith.

A praier for the assistance of Gods holy spirit, to make vs apt to pray when we be dull.

Aske what thou wilt, and thou shalt haue,
If thou in Christ the same doe craue:
For Christ thy mediator sees,
When thou to him dost fall on knees.

CHrist our Sauiour hath willed vs to aske and we shall haue, to seek and we shall find, to knock and it shall be opened vnto vs. And the more to assure vs, hee most louingly perswadeth vs, that if wee that be euill can giue vnto our children good gifts whē they aske them; how much more shall our heauenly father giue his holy spirit, if we faithfully desire it? And forasmuch as our vnderstanding is so dark, that we know not what to ask, nor how to pray as we ought, but by the spirit it selfe, who maketh request for vs with sighs which cannot be expreſt: Let vs fall downe vnto the throne of his maiesty, praying faithfully for the same, and it shall bee giuen vs: without the which, all praiers be in vaine and of none effect.

The praier.

OAlmightie God, and omnipotent Father, (who comfortest such as

be sorrowfull, and who giuest all good and perfect gifts, thou of thy free fauour and loue hast willed vs in all our afflictions and necessities, and as often as we stand in need of any of thy blessings, or feele our selues burdned with any kinde of tribulation or affliction, either of body or minde, to call vnto thee in the name of thy Sonne Iesus Christ, and thou wilt grant what wee want. Most humbly I beseech thee to sende downe vpon my darke vnderstanding, the bright beames of thy holy Spirite to lighten mee, and to direct mee in all my supplications and praiers; and specially at this time, Oh LORD, for that thou knowest my weakenesse and ignorance to be such, as I am altogether vnable to frame my request according to thy will, or to seeke that is trulie for mine owne soules health; and am altogether ignorant of the right gate to knocke, without thine especiall grace directing and assisting mee. Wherefore I most humbly beseech thee in the name of him thy Sonne, to addresse and prepare mine heart to the right vnderstanding of the true and vnfained calling on thy name for such things as thy wisdome shall

thinke

thinke moſt expedient for mee, both to the obtaining of thy heauenly Kingdome, which is before all things to bee ſought for, and for temporall bleſſings neceſſary, beſt knowen vnto thy ſelfe: which in reſpect of my ignorance, my dulneſſe, my corruption, my weakneſs, and the guilt of mine owne conſcience, I cannot craue in ſuch due and faithfull manner as I ought. And therefore (moſt louing Father) according to thine owne moſt fatherly calling, I here proſtrate my ſelfe in heart before thy Throne, in the name of Ieſus Chriſt thy Sonne, beſeeching thee that thou wilt aide me with thine holie ſpirit in my praiers, that, being of my ſelfe dull, I may be thereby made zealous; and whereas I am of my ſelfe cold, I may bee thereby made feruent and faithfull, that my praiers bee not as ſmoke which vaniſheth, or as the wind which paſſeth away, being onely in the lipes, and not frame in the heart; let it be effectuall and an acceptable ſacrifice, ſweet and pleaſant in thy ſight: and let nothing paſſe the bounds of my vnfained lipes, but that which may beſeem a ſingle heart, alwaies ſounding thine honour and ſetting forth thy moſt worthie

praiſe. Let thy holy ſpirit (O Lord) come vnto me, let it continue with me, worke and preuaile effectually in mee, vnto the end: that I may both at this time begin, and for euermore continue as thou willeſt I ſhould, namely, in faith, that I fall not into any temptations, in hope, that I may conſtantly looke for, and fruitfully attaine vnto perfect vnderſtanding of thy will, and ablenes in al things to fulfil the ſame. Make me alſo (good Lord) feruent in loue, that I may freely and vnfainedly (euen from my heart) forgiue and forget all iniuries, words and euill doings of ſuch as by any meanes haue offended mee, with hartie praier for their amendment: that approaching vnto the throne of thy mercy (in a pure and ſimple heart) I may hartilie, as well for others, as for my ſelfe, for things neceſſary both for bodie and ſoule, make my humble petitions vnto thee, and in thy good time taſte that moſt ſweet fruit, the performāce of my humble petitions, according to thy will. So ſhall I ſing forth thy praiſe, and giue glory to thy name for euer.

O Lord increaſe our faith.

A short praier for zeale to pray.

GOD Almightie, most louing, and most righteous, who hast promised to instill into the hearts of thy chosen seruants, grace vnfainedly to serue thee, and to call vpon thy holy name, wherein al comfort consisteth: Vouchsafe I humbly beseech thee of thy mercy to expell out of my heart all naturall dulnesse, misbeliefe, and blindnesse of error, and through thine holy zeale, and vnfained desire, to prostrate my selfe in heart before thine heauenly Maiestie in faith vnfained: and that at this time it may please thee so to direct and accept my supplications and praiers, as I may obtaine at thy mercifull hands, whatsoeuer thou seest necessary, both for body & soule, through Iesus Christ our Sauiour and Redeemer.

O Lord increase our faith.

A morning praier for the working day.

Before thou doe thy worke begin,
Thanke God, craue pardon for thy sinne:

And

And then thy worke ſhall proſper ſo,
As want ſhall neuer breed thy woe.

WHat great benefit we receiue at the hands of Almightie God by our naturall ſleepe, none is ignorant: what perill wee eſcape in the darke and dolefull night, wee may eaſily iudge: and what fauor the Almighty extẽdeth towards vs, in giuing vs lodging, not in the fields, but in houſes, not vpon the hard & cold ground, as *Iacob* did, but vpon ſoft pillowes, warmely couered, experience teacheth. What thanks for theſe ſo bountifull benefits of his, wee are daily bound to yeeld, I would wee all knew, and had will to yeeld them accordingly. The benefit of our comfortable ſleepe is great, and Gods worke in the ſame, and in preſeruing vs, is wonderful. Wherefore let vs be mindfull to giue him thankes, and with *Dauid* in the morning, at middaye, and at night, let vs call on the name of the Lord with thankes, and ſay, Lord, let me hear thy louing kindneſſe betimes in the morning, for in thee is my truſt: this ſhould be our morning ſacrifice. Wee ſhould conſider, that as the night is ordained for reſt, ſo is the day for trauell, for the obtaining of things neceſſarie

sary for our selues, and such as God hath giuen vs; and not to stand in hope for releefe by other mens helps; but labor, as did *Paul* & the rest of the Apostles, who tooke nothing of any, but wrought with their hands for it, because they would bee chargeable to none. And our labour being ioined with faith and praier, the blessing of God shall so prosper our endeuours, as nothing shall be wanting vnto vs. And therefore before we begin our labour wee must prostrate our selues before his Throne, from whence commeth all goodnes, yeelding vnto his heauenlie Maiestie due praises for his continuall louing kindnesse towards vs. So shal we bee free from danger, and prosper in our callings from day to day during the whole course of our life, which els (although our vocations breed in vs, in respect of the great increase of riches, security and pride) will be in the last day a heauie burden to our conscience, and accuse vs of ingratitude, to our eternall condemnation.

The praier.

O My Almighty God, Father of our Lord Jesus Christ, thou hast vouchsafed (of thy great fauour and loue) euen from

from my childhood vnto this day, to take ſuch fatherly care of mee, that nothing hath deſtroied or hurt mee, but I haue been safely preſerued both daie and night from ſudden death, and from all other perils and daungers incident to mankinde, and haue all my life beene meſtrued; and of thy free fauour and loue (without any deſert or merit of mine) enioied the ſweet benefit of ſleepe and reſt, which is moſt holeſome, for my poore and weake body; yea and ſo good a nourriture thereunto, as good ſoile to the barren field, or the timely ſhowers to the dry ground, or meat acceptable to the hungry ſtomacke. Oh ſweet Lord, ſuch hath beene the fatherly care of mee this night paſt, that the ſleepe which thou haſt giuen mee, hath been moſt comfortable both to my body and ſoule, inſomuch as I am the more aptly giuen to the execution of my worldly buſineſſe, and the ſeruice of thy diuine Maieſty, this morning: Wherein aſſiſt me (ſweet Lord) with the help of thine holy ſpirit; comfort and defend me this day and euer with thy mercifull aide, that no affliction, hurt, or miſfortune diſmay me: no tribulation, want, or anguiſh of minde, draw mee

from thee: no worldly care, delight, or fantasie, carrie mee this day or at any time into any wicked cogitation action or speech: For Lord, I know that it is not thy will, that any euill should dwell in vs, or that we should at any time offend thee, but to keep our hearts pure and vndefiled, as a fit receptacle for thy Maiestie. Yet thou sufferedst sometimes vnlawfull affections to haue the vpper hand, to the end that we (feeling our weakenesse and corruption) should wholly confesse all our strength, all our godly cogitations, & good successe in our workes, to proceed from thee and any euill motion, and crosse euent, to come of our owne corruption.

All flesh is full of sinne: the iust fal seuen times a day: and I, sinful wretch, fall seuenty times seuen times a day. Wherefore Lord, forgiue my wickednesse, mine offences and sinne committed either this night past, by foolish dreames, fantasies, or other temptations, or at any times since I came into this miserable world; and grant, that being pardoned by thy mercie in Iesus Christ, I may proceede in the residue of my daies (gouerned by the holy spirit) voide of all offences; hauing my vocation and calling, so as

may

may be to the ſetting forth of thy glo-
ry, maintainance of thy fauour to-
wards mee, and getting thoſe things
which may be ſufficient for the main-
tenance of mine eſtate here, and for the
releefe of ſuch as are committed to my
charge, without vſing any ſiniſter or
vnlawfull meanes, policie or worldlie
deuices, which are not agreeable to
thy Lawes. And graunt mee alwaies
ſuch regard of ſeruing thee, as thine
hand may alwaies direct mee, to good
and happy ſucceſſe in all my affaires.
Bleſſe thou the worke of mine hands
(good Lord) and grant mee ſo to flie
idlenes (the mother and nurſe of euill)
that both this day, and all my life, I
may, by godlie care and trauell, get
mee a ſufficient and competent liuing
here, that I be no burden and charge
to ſuch as are rich and wealthie, nor
depend vpon the ſuccour, help and fur-
therance of others, whoſe helpe is
moſt ſlipperie and deceitfull, leſt that
in hope therof, giuing my ſelfe, to I-
dleneſſe and lottering (when their
helpe ſhall bee withholden from mee)
I be driuen (as the wiſeman ſaith)
To go in a ragged coat, and to want my
food. But contrariewiſe (Oh
Lord) graunt that I may ſo imploy
my

my selfe to labour and diligent execution of my businesse, this day and euer, that I may (through thy blessing) prosper therein, and shew my selfe so helpefull to the poore, impotent, and needie, as the fruit of my trauell shall extend vnto, that thou maiest fulfill in me, that most sweet promise of thine: That who so considereth the poore and needy, thou wilt deliuer him in the time of trouble Lord, thy mercy is infinit, and thy loue toward vs vnspeakeable; wherefore giue me grace alwaies to serue thee, yea at all times, in all places, both in labour and rest, wealth and pouertie, sickenesse and health, yea all my life, and in the houre of my death: that I may passe this day, and all the rest of my transitory life, in the fulfilling of thy lawes, and be readie at thy fauourable beckes call, to come and appeare before thy throne of mercie, in perfect hope of thy louing receiuing mee into the bosome of thy sweete embracing, not for my worthinesse or deserts (which is but corruption) but for the merits of thy Sonne Iesus Christ; there to rest, enioying the fruits, and benefit of his death and bitter passion. In whose name I refer my selfe and all mine, both this date

and

and ouer vnto thy fatherly protection: humbly beseeching thee, to direct all my thoughts, words, and actions, vnto my liues end good Lord. Amen.

O Lord increase our faith.

A short praier for the morning.

I Thanke thee most merciful father, my maker and preseruer, that thou hast so louingly vouchsafed to tender my safety this night past, giuing me sweet sleepe, to the refreshment of my soule & weake body: So (of thy goodnesse) vouchsafe to extend thy louing fauour towardes me this day, that thereby I may be both safely preserued from all kind of euill, and imploy my selfe diligently vnto the execution of my vocation, to thy glory, and to the reliefe of me, and mine, through Christ. Amen.

O Lord increase our faith.

A praier for the King.

Who so thou bee, pray God alwaies,
To blesse our King with happy daies,
Whose wisdome (vnder God) shall long,
Maintain this realm from forraine wrong.

The

THE certaine expectation of a long peace, and gratious tranquillitie, may (without many circumstances of many words) suffice to moue thankfull minds to praise the God of heauen for his vnspeakable loue towards vs, in giuing vs so gratious a gouernour. Vnder whom wee may not only peaceably liue, but enioy also the comfortable passage & foode of the Gospell, to the vnspeakable comfort of all true Christians, longing for their saluation, when many other Nations haue wanted the same, to the famishing, as it were, of their poore soules. Wherefore, considering that we may (if not, the more to our shame) feed thereon at full, and are thereto friendly intreated, & inioined not onely (which is generall) by the word it selfe, but by seuerall iniunctiõs set forth (for the furtherance of Gods glory, and our profit) by his Maiestie. And considering also, that the Apostle commandeth vs to pray for al men, but especially for the good and prosperous estate of Princes: that we may liue godly vnder thẽ. We therfore aboue other nations, hauing vnspeakable cause to praise God for his fauor in vouchsafing

vs

vs this great bleſſing of a godlie, zealous and merciful Prince, let vs beſeech God of his goodnes fauourably to looke vpon him, and to grant vnto him a proſperous raign, with many, & happy daies to the pleaſure of him and comfort of vs. Let vs not forget it, leſt God forget vs, and turne our food into famine, our peace into warre, and his long ſufferance into ſharp correction

¶ The praier.

ALl poſſible thankes wee giue vnto thee, O Lord of mercie, King of all the Kings, and kingdomes of the earth, for that thou haſt vouchſafed to place euer vs thy little flocke of this realme, ſo pure a guide of true religion, Iames (by thy heauenly prouidence,) our gratious King, vnder whom, enioying free liberty of the true ſeruice of thee, we reſt in a quiet eſtate both of bodie and minde. We humbly praie thy fauourable regard, to behold with mercifull eies the ſame thy ſeruant our ſoueraigne Lord and gouernour, and to fructifie his heart with the grace of thy holy ſpirit, that hee alwaies inclined (by the working thereof) to the ſetting forth of thy word, may walke according to the trueth of the ſame, ſincerelie

cerely: that we thy seruants, and vnder thee his subiects, seeing his godly example, may be ashamed to fall from that true forme of honouring thy name which for thy glory through thy grace, by the rule of thy holy word, is prescribed vnto vs. And vouchsafe to stir vp in him zeale of thy glory, and a desire to establish whatsoeuer wanteth in this Church of England for the increase of true and sincere Discipline. Banish from his heart all ignorance, and print therein perfect wisdome & knowledge of thy heauenly will: giue him an obedient mind, abounding with all humilitie towards thy diuine Maiesty. Saue and defend him from the tyranny of forrain power and authority, & from all such as professe not inwardly vnfained zeale of the Gospell. Giue him godly Counsellers, and such zealous and true hearted ministers of thy will, that hee and wee (according to the truth of euery our seuerall functions) may sincerely serue thee in this life, and in the end for euermore raigne with thee in thy heauenly kingdome: for Iesus Christs sake our only redeemer, aduocate, and sweete Sauiour, Amen.

O Lord increase our faith.

A Morning praier for the Sabboth day.

Let labour passe, let praier bee,
This day the chiefest worke for thee,
Thy selfe, thy seruant, Oxe, and Asse,
This day must let all labour passe.

AS the Lord hath assigned vnto man sixe daies of seuen for his necessary trauell, So he hath expressely commanded the seuenth to bee hallowed, and kept onely for the seruice of himselfe. Wherein (all businesse set apart) we should reserue our selues to praier, to the hearing or reading of the word of the Lord without any vngodly exercise at all, as gaming, gadding, wanton pastimes, behauing our selues soberly. And as *Dauid* did euerie day, so let vs especially on this day instantly call vpon the name of the Lord, and he will heare vs. And with *Esay*, let our soules with longing desire in the night, seeke vnto the Lord, and in the morning earely cal vpon his name: so shall al our doings please him, and all goe well with vs. He hath reserued this day for the seruice of himselfe, only punishing such (euen with death) as break the

the same: as it appeareth in the booke of Numbers, by him who was at the commandement of the Lord stoned to death for gathering sticks on the Sabboth day. By vs it is farre more prophaned. But blessed is the man that keepeth the Sabboth day vndefiled, serving the Lord in praier, not in seeking his owne will, but the will of the Lord. And let vs indeuour to sanctifie it, that it may be honoured, and not abused and dishonored as it is, lest God, the creator of it and vs, punish our disobedience with his scourges, in his ire, and giue vs in stead of plenty, want; in stead of fulnesse, famine; and in stead of preaching of his word, suffer vs to bee belotted with vaine traditions of men. Let vs I say, bee carefull to serue the Lord with reuerence, and keepe this day holy, as he hath made it holy.

The praier.

O Almighty Father, most holesome Protector and keeper, both of the soules and bodies of the faithfull; I yeeld thee humble & hearty thankes for defending and sauing me, thy sinfull creature, this night past, and all the rest of my life hitherunto, from sodaine death, & from other perils, and dangers

dangers whereinto my ſillie ſoule, and weake bodie are ſubiect to fall: and wherewith I am ſo beſet, that had I not been preſerued by thee, it could no otherwiſe haue beene, but my bodie had periſhed, and my ſilly ſoule beene carried into euerlaſting damnation.

But moſt ſweet Lord, my ſtrong caſtle and defence, my ſhield and buckler, my ſure refuge and ſuccour (who haſt continuall regard of the ſafety of thy ſeruants, and neuer ſufferedſt them to bee ouercome with any kinde of euill, nor to fall into any kinde of danger) vouchſafe to forgiue mee whatſoeuer I haue committed and done againſt thy diuine will, either ſleeping or waking this night, or at any time (ſecretly or openly) heretofore, by reaſon of the corruption which remaineth in mee.

And vouchſafe, that as I haue by thy protection paſſed this night ſo I may enioy at thy mercifull handes whatſoeuer thy fatherlie prouidence ſhall thinke meete and conuenient for mine owne, and for the reliefe of ſuch as thou haſt committed to my charge and gouernment, this day and euer.

Eſtabliſh, good Lord, thy holy ſpirit in mee, and thereby ſo ſtrengthen mee, that

that I may withstand all euill motions of the flesh, all vngodly desires of the mind, and worldly vanities: that I may feruently as I ought, and continually, both in the morning, at night and at noone day: yea, and at all times & in all places, truly serue thee without hypocrisie, dissimulation, or malice. And for thy mercies sake, keepe mee this day, and all the rest of my transitorie life, from sudden and vnprouided death: keep my tongue and lips, that I speake or vtter nothing, which may be either vncomely to be spoken, or whereof may redound hurt or hinderance to my selfe or others: But that I may endeauour as much as in me lieth, to speake and vtter those things which may be to the setting forth of thy glory, maintenance of peace and concord, & to the reducing of such into the right way as wander and goe astray. As for slandering lying, backbiting, false witnesse-bearing enuy, and such like, good Lord take vtterly from me. And keepe my heart and minde from the most damnable sinne of murmuring against thee, and from despaire: that in all aduersities, tribulations, and troubles, I may alwaies beare a patient, contented, faithfull, and thankful

mind, with full perſwaſion, that how=ſoeuer it goe with mee, if thou ſuffer mine aduerſaries beeing malitiouſlie bent againſt mee, to reuile mee, perſe=cute mee, to moleſt or hurt mee, or if thou permit my ſubſtance by any ca=ſuall meanes to be diminiſhed; or if I ſuſtaine loſſe of my freinds, ſickneſſe of bodie or hurt of my limmes, it proce=deth not but by thy diuine proui=dence: yea, onely of thy meere loue and fatherlie care, which thou haſt of mine amendment. For nothing happeneth to thoſe whom thou loueſt (breed it within there weake minds neuer ſo great griefe, or fall it out neuer ſo contrary to their deſires) but it bringeth with it ſome ſecret wor=king of their good. Wherefore in the name of thy Sonne Jeſus Chriſt, I moſt humbly beſeech thee that thou wilt vouchſafe to ſettle in my heart, ſuch perfection of patience, as whatſoeuer either this day, or heere=after ſhall happen or befall vnto mee, I may accept it as a moſt holſome me=dicine for my ſo deadly diſeaſe of ſecu=ritie: and ſo in hope of thy louing kindneſſe and mercy, go forward this day and all my life, in perfect loue, vn=fained zeale, and continuall obedience

to

to thy will, in hearing thy word attentiuely, in reading the same diligently, in following it effectually, and in praying vnto thee zealously and faithfully imbracing all goodnes willingly, and auoiding all euill warily: that so spending this day, I may the better proceed to the execution of my calling this weeke following, to the releefe of my necessitie, & furtherance of my neighbours: and that continuing vnto the end, I may receiue the reward of thy celestiall kingdome, which thy Sonne Iesus Christ hath purchased with his blood for all true beleeuers in thee. In number of whom (sweet Lord) for the merits of him thy Son make me that I with them, and they with me, may continually sing laud and praise vnto the Trinitie eternall: which grant for thy Sonne Iesus Christs sake. Amen.

O Lord increase our faith.

Another short morning praier for the Sabboth day.

ALl possible thanks I render vnto thee; most louing and mercifull Father, that it hath pleased thee to be my carefull watchman this night preseruing

ſeruing me from many euils, & vouch-ſafing ſleepe vnto mine eies, to the vnſpeakable comfort of my ſoule.

Let it likewiſe pleaſe thee, I humbly beſeech thee, to giue me grace according to thy heauenly will, and expreſſe commandement (as at al times ſo this day eſpecially) to imploy my ſelfe to the ſeruice of thee, in all godlineſſe and pureneſſe of life, leauing all bodily labours and exerciſe as the ſanctity, which thou in the beginning gaueſt vnto the ſeuenth day, when thou haddeſt finiſhed all thy worke, doſt iuſtly deſerue. Amen.

A praier for the Eueuing.

When thou betakeſt thee to thy reſt,
Commit thee to th' Almighties heſt,
For when thou lieſt downe at night,
Thou art not ſure to ſee dailight.

ALthough wee cannot at all times duely examine our ſelues as concerning our life paſt, yet once in the day it is moſt requiſite to conſider how wee haue ſpent the time paſt; namely, at night,

to

o weigh what wee haue done the day before, and in the morning to conſider how we haue paſt the night: For although the night was ordained for reſt, yet many wicked cogitations creep into our minds, whereby we offend God, and that euen in our ſleepe: but eſpecially waking, when, wallowing vpon our beds, we let our mindes run after vanities. And ſo, our hearts being fraught with wicked deſires and contagious thoughts, ſleepe ſtealeth vpon vs, and poſſeſſeth our mortall bodies, without any calling for Gods aſſiſtance or pardon. In which dangerous ſlumber, if God ſhould diſſolue the body from the ſoule, in what caſe were wee dying without repentance? It greatly behoooueth vs therefore, that our laſt cogitation (before we take our reſt, or ſhut vp the eye liddes of our hearts in ſlumber) ſhould be of our time paſt, and ill ſpent, and for the ſame to craue pardon, and that inſtantly in Chriſt: cleanſing our heart from all iniquity, euen by an open confeſſion thereof vnto GOD, vnto whoſe protection, wee may then, referre vs, and ſleepe We muſt as ſaith *Paul*, watch, and be ſober, ſinging praiſe vnto the Lord as *Dauid* did. Giuing him thankes for the helpe of his preſence

that is to ſay, for his protection the day paſt: praying the ſame in the dark night when all things (by reaſon of darkneſſe are hidden, and when the wicked go about their euill pretended purpoſes, to the diſturbance of the godly.

Therefore whatſoeuer we doe (whether we lie downe, or riſe vp) let vs bee meditating the law of the Lord So ſhall our ſleepe comfort vs, and our labour profit vs: & whether we ſleepe or wake, the Lord ſhall be our defence & keeper

The Praier.

O my heauenly God & eternall Father, giuer of all good things, & protector of all that loue thee, I yeeld thee moſt humble & harty thanks for thy meſtimable benefits, not only for keeping & preſeruing me this day, but al my life, that neither my enemies haue preuailed againſt me as they ſought & deſired nor any other miſfortune (which within this world is incident to mankind) hath ouercome me: but haſt like a louing Father, a carefui purueier, giuen and prouided for me, all things neceſſary: in ſomuch, that I haue beene well refreſhed & replenished with thy reat benefit of feeding, and with thy gra-

gratious benefit of cloathing mee: so that I haue not famined through want of foode, nor beene oppressed with ouermuch cold for lacke of raiment, as with mine eies (to my great griefe) I may and doe behold a number daily in diuers corners of the streets and waies as I passe, who are most greeuously tormented with hunger, cold, sores, and sicknes, lamentable to see: whom also thou hast bought most deerely, and yet sufferest them to bee oppressed: and I, who haue deserued no lesse (nay rather good Lord, a great deale more then some of them) haue by thy fatherly goodnes not only escaped those afflictions, but receiued at thy mercyfull handes infinite good gifts and vnspeakable benefits: For which thine inestimable loue, I cannot sufficientlie praise thee. O Lord forgiue mine offences, which this day I haue committed and done against thine Almightie Maiestie, whether they bee secret and vnknown, or open: whether they were done in youth, or at any time since. Pardon them, Oh GOD, for Iesus Christs sake; and vouchsafe mee thy grace to amend my life, & to returne vnfainedly to the seruice of thee. And so as I

cannot continue without thy continuall protection, vouchſafe to extend the ſame vnto me thy wretched creature this night, that I may quietly take my reſt, which thou haſt appointed for a refreſhment of my wearied members, and haſt ordained the night and darkneſſe as a time moſt conuenient to take the ſame in, being a time wherein I ſhould to that end ceaſe from my labours and daily affaires. And to me thy poore creature (who of my ſelfe am neither of power to lie downe, nor being laied, able to riſe vp) vouchſafe thine eſpeciall aſſiſtance and helpe, that in thy name I may lie downe, and receiue at thy mercifull hands ſweete and comfortable reſt, not according to the greedines of my corrupt nature, but as ſhall bee onely expedient for the refreſhing of my weake body. And forasmuch, good Lord, as thou knoweſt with what mortall foes mankinde is continually aſſaulted, both ſleeping, and waking, (who indeuour by all meanes to intrap vs by ſome euill or other, which wee heare or ſee in this vale of vanity to our delight, though contrarie to thy will, whereunto we often yeelde, and that in the day time, much more

in

in the darke and loathsome night, wherein all things are couered and hidden, and when the heauinesse of drowsie sleepe keepeth downe our vnderstanding, in which time of darknesse, such as intent to worke wickednesse, are most ready with diligence, abhorring the light, to put in practise their mischieuous deuises, I most humbly beseech thee, Oh God Almighty, to preuent them in their euill imaginations, that in no wise they hurt me; and to grant, though sleepe to my body sufficient and not ouermuch, yet to my poore soule watchfull and diligent waking, that I fall into no danger, by yeelding to any euil, in the sleep of my body. Vouchsafe also to guard and defend me, that nothing hurt me this night, that fire consume mee not (nor any thing that belongeth vnto me) nor any other danger whatsoeuer, dismay me. Keep me also, good Lord, from sodaine, and vnprouided death: And preserue mee by the watch of thine holy Angels, that I may take my rest in quiet, vntill the morning, and then giue my selfe to the finishing of my duetie, to the discharge of my vocation, and fulfilling of thy will, vnto my liues end. For

which thy fauour, I humbly beseech thee and for all things else necessary for me and all other whom thou hast commanded vs to pray for. And namely, for all such as are in any kinde of affliction in body or in mind, for the testimony of thy truth, that thou wilt strengthen them: thy whole Church in pure religion. And for all such as are sicke and diseased, that thou wilt either restore them to health, giue them patience, or receiue them vnto thy self, out of this mortall life. Preserue our King and Gouernour CHARLES by thy diuine prouidence set ouer vs: and graunt that hee may continue to thy pleasure, long and prosperously ouer vs. Blesse this whole realme of England, & vouchsafe to vs all true repentance for our sinnes. Blesse and defend our parents, brethren, sisters, kinsfolks neighbours, & all other whom thou wouldest we should commend vnto thee in prayer, whatsoeuer they bee, and wheresoeuer they remaine. And for the more true & zealous calling vnto thee for these things, giue vs all grace in faith to say that prayer which thy Son Jesus Christ taught vs, saying, Our father which art in heauen, &c.

O Lord vouchsafe to imbrace me with the armes of thy mercy: vouchsafe to receiue mee into the bosome of thy loue: shadow me with thy wings, that I may safely take my rest this night in peace, in the name of thy Son Iesus Christ. In whose name, I referre me wholly vnto thy louing protectiō: beseeching thee, that when my last sleepe shall come, I may take my euerlasting rest with thee, in thy celestiall kingdome, sweet God. Amen.

Oh Lord, into thy hands I commend my soule, beseeching thee to blesse, preserue, and defend mee this night and euermore, Amen.

O Lord increase our faith.

Another short praier for the Euening.

O Almighty Lord God, I thanke thee, that this day past, thou hast of thy mercy vouchsafed vnto me thy poore creature, not onely protection against all dangers and euils, but also all things necessary. I humbly beseech thee, of that same thy mercy, and for thy Son Iesus Christ his sake, to extend the like protection and fauour towards mee this night, that

that I may enioy at thine hands ſafe and quiet reſt, to the comfort & refreſhment both of my body & ſoule, for Ieſus Chriſts ſake, Amen.

A praier for the pardon of our ſinnes, which cauſe the Lord to afflict euen his children: a neceſſary praier for one any wiſe afflicted.

THe wiſe man ſaith, Sin bringeth man to miſery.

Therfore there needeth no long diſcourſe to moue vs, to ſeeke to remoue from vs this dangerous gueſt, who being lodged in vs, vtterly alienateth vs from God. For we cannot retaine God, and be at one with ſin. And therfore doth the Lord, as a Father moſt mercifull, worke for our reformation, by a meane moſt fit for our amendment. For when he holdeth vs in our ſecurity, he ſeeth vs altogether wanton, and prone to euill, to rebellion and wicked life, and ſecurity commeth of fulneſſe of all worldly delights, as riches, friends, pleaſures, & to haue want of no bodily or corporal helpe. Therefore doth the Lord ſuffer the reprobate to wallow in their owne deſires, not reſtraining them from performing

forming their own lusts: he permitteth them to fill vp their liues in pleasurs, vntill the day of slaughter. But hee worketh contrary with his deere children, whom he loueth and tenderly carieth, as it were, vnder the shadow of his protection. He suffereth them to be plunged, not in delights, but in misery: he suffereth them to bee wrapped in many euils, to the end that they dote not vpon a secure estate here; but rather through aduersity & affliction, hee maketh them weary of this world, & they may desire heauen: hee maketh them to know themselues to bee but wretched men, as of themselues, & to haue all their helpe from him: And hee afterwards leaue to come vnto him in their desires, and is Fatherly pleased not only to heare them but to helpe them calling them most louingly saying, Come vnto me, &c Now, if we were as ready to say in our hearts, and performe in our deeds, Wee come Lord. and to cast away all lets & hinderances of worldly things, we should assuredly finde fauour and helpe in the day of trouble.

To this end therefore is this praier following compiled that the afflicted may first consider how daungerous

a thing is ſinne, & that it worketh miſerie in vs and that we muſt firſt ſeeke to be vnburthened of it, before wee flie to God to be eaſed of affliction, which praier, being faithfully vſed, ſhall eaſily worke comfort in calamity; and either a traine at gods hands, releaſe o the croſſes which are greeuous vnto vs, or patience to beare them, with inward conſolation. It is no ſtrange thing to the godly to bee afflicted, as Iames ſaith: nether are they vnaccuſtomed to pray in affliction. Therefore for thoſe that cannot well vtter their griefe to ſatiſfy there godly inward deſires I haue bin willing amongſt the reſt to inſert this, which no doubt will yeeld them no leſſe conſolation then to my ſelfe, to whom it hath beene more pretious then the moſt pure gold.

A Godly motion to the three praiers following.

AS there can be nothing to the ſicke man more ſweete and acceptable, then that, which he in his own cõceit thinketh ſweete: ſo to the man that groneth vnder the burden of a ſinfull conſcience, or an hard eſtate in this

this world there can bee nothing more sweete or delightsom then that which may ease the inward mind, which is for the most part troubled with sorrow for the same, It is therefore expedient in naturall reason, that for the bodie the things be prouided, which may agree not onely with the taste, but with the health of the body of the sicke man.

But far more expedient it is, that some meanes be carefully sought, for the disease of the troubled mind, whether it be in respect of sinne remaining in all, or in respect of a miserable estate in this life, not equallie common to all: For the minde ouercarried with doubt either of being relcived in respect of a low estate, without some sweete comfort, carrieth the soule to desolation, and layeth (as it were) before the eies of the naturall man nothing but humaine deuises and pollicies of reason, to intangle the poore soule in the net of vtter dispaire; or dangerous presumption, which both are euill. So a staied confidence in the merits of Christ, in true reformation of life, banisheth all feare of death and hell in respect of sinne, and resting truelie vpon the prouidence of God, to re-

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ceiue in his good time things requiſite for our bodies, expelleth all feare of periſhing, in reſpect of a low & miſerable eſtate of this life. Without ſinne no man liueth, and therefore a neceſſary medicine is praier, for the preſeruation of al. Without worldly troubles few can liue, or at leaſt in great dāger of many caſualties, & the moſt ſecure cānot ſay, I wil be baſe one houre: Nay he muſt confeſſe his eſtate miſerable: the beginning miſerable, in wailing, crying, and howling: the middle miſerable in trauell, labour, checks, enemies, and many euils: the end miſerable, in diſeaſes, in ſicknes, in weaknes, diſdained of all, and caſt off at laſt, as duſt of the earth and dung of the field: the fatteſt, the faireſt, the fineſt, the wiſeſt, the wantonneſt, & worldlieſt, being meat for the wormes. Let no man then glory of a rich, or be diſmaied at a poore eſtate. but acknowledge that the rich as wel as the poore, the King as wel as the beggar, the higheſt as wel as the loweſt, all and euery one hath neede of this medicine of praier, to bee either deliuered from a miſerable eſtate preſent, or from caſuall calamities ſo common to all, if not at one time, yet at another. The Sunne riſeth, ſhining: it may ſet ſhouring. There is no eſtate permanent

nent, but hath in it variety in proceeding, & alteration in the end. But these counsels are tedious to them that trust to their treasure: these perswasions are but peeuish to men wallowing in pleasure. The poore man perhaps heareth them, the zealous will assuredly learne them, and the godly will carefully performe them: not onely in respect of misery, & for the bettering of a low estate in this life, but in respect of sinne, the originall ground of all our miseries. The beame whereof being taken away wee shall see clearely, that to a wise man riches is not more sweet, nor pouerty more sower: worldly preferment not more to be desired; nor a low state more to be contemned; prosperity more to be wished, or aduersity more to be disdained, than may giue such a tast to the sick soule, as in a cleer conscience it may say & in actions performe, that hauing nothing, it possesseth all things, & being poore it is yet rich, &c. And to this end hath the bountifull giuer of all good gifts allotted vnto euery mā his portiō great or small, his estate high or low, his calling glorious or base, according to his good pleasure: that according vnto the vse or abuse of his good creatures, and according to the minds and demeanors

of men, he may giue in the end eternally ſweet or ſower, glory or ſhame, life or death. And therefore, that all eſtates may be to the glory of him, and our comfort (bee they here in this life, high or low) let vs with contented minds, firſt ſeeke to remooue the cauſe of all euils, the heauy burthen of ſinne, and that in the mercy of Chriſt: For whoſe ſake hee will then giue vs that, which in this life ſhall be for his name, glorious; and for our ſoules profitable: namely for ſinne, true repentance, for riches, due thankfulnes; and in the moſt miſerable eſtate, perfect patience. Which God grant.

¶ A very godly and neceſſary praier, diuided into three parts, whereof the firſt containeth a deuout and zealous petition for the forgiuenes of ſinnes, and eaſe in aduerſity.

O Heauenly Father, which art moſt glorious, mighty, and holie, I humbly ſubmit my ſelfe vnto thee, proſtrate vpon the knees of my heart, as not worthy to lift vp mine eies vnto thy throne of mercy, much leſſe worthy of mercy. Yea, ſuch

Oh

(O celestial Father) is the corruption of my nature, the frowardnesse of my hart, and the readinesse thereof to offend thee, that I am forced in a guilty conscience to cry out and say, O Lord rebuke me not in thine anger, nor chastise me according to the measure of the wickednes which is in me.

Oh deare Father, necessary it is that thou correct me for my faults: but yet in mercy, for that is my instruction, not in iustice, for that were my condemnation.

Thou O Lord hast made mee, and framed me in my mothers wombe: yet was I conceiued and borne in sin, and so most wretched.

The whole race and offspring of Adam, of whom I am borne, according to the flesh is corrupt. There is none that doth good, no not one.

There is none that walketh here on earth, but carrieth about him a heauy burthen of sinfull flesh, which so presseth him downe, that he groueleth in the puddle of many noysome desires.

Seeing then (good Father) that flesh and blood cannot carry in it selfe perfect sanctity so long as it abideth here below, but is diuers waies polluted with vncleannesse; how can I

poore

poore ſinfull wretch, but crie out, and confeſſe that I haue ſinned. The moſt iuſt haue been and are, at the feeling of their weakneſſe, iuſtlie conſtrained to ſay, that the things which they ſhould doe, they doe not: and contrariwiſe, that which they ſhould not doe, they doe. Seeing then (Oh deare Father) that weakenes raigneth in al fleſh, conſider in mercy that I am but fleſh, and therfore weak and prone to fall, to abuſe thy graces and bleſſings many waies beſtowed vpon me.

Oh deare Father, great is thy mercie: looke not therfore ſtrictly what is done amiſe in me, but pardon mee, and ſay vnto mee as thou ſaidſt vnto Paul. My grace is ſufficiēt for thee. This O Lord is my hope: let mee not bee ſent emptie away.

O that it might pleaſe thee to turne thine eies of mercy, not of anger towards mee; and to extend thy grace to my true and vnfained reformation: I hope it (O deare Father) though I haue not deſerued it.

The example of thy free pardon, baniſheth deſpare. Paul, Peter, Dauid, Mary, Magdalen, and other offenders, haue freely receiued comfort, where they

they deserued punishment And: therefore (O Lord) forget not now the humble suite of a sinner, approaching vnto thy throne, in the name of him, for whose sake they were pardoned: namely in the merits of Iesus Christ thy deere Sonne: In whom as thou art well pleased, be pleased likewise to pardon mee.

I stand not (Oh deere Father) to excuse or iustifie my selfe pleading not guiltie, so should I rightly be condemned,

No, I doe not onely with silence, but euen with lippes from the heart, cry out against my selfe, guiltie Lord, guiltie.

What is there then to bee of iustice expected (most louing Father) but the dreadfull sentence of condemnation? But thy mercie is greater, and therunto I doe appeale.

O death then, where is thy sting? hell, where is thy victorie? The sting of death is sinne. But blessed be thy Sonne Christ Iesus, who hath ouercome both it and Hel, and adopted vs into thy fauour againe, to inherit eternall life by the shedding of his blood.

Oh deare Father, comfortable and sweet is the due consideration of our

safety

safety in Christ: yea, most precious is the peace which the true contemplation of his saving health worketh in the faithfull man, For by him wee are forgiuen, by him (deare Father) we come vnto thee, and by him wee obtaine (of thy free mercy) what is most necessary in this life: by him we liue here, and in him shall we liue for euermore. Bee it so deare Father.

Oh, great is the comfort which by him is ministred vnto vs: he being only righteous, wee meerely wicked.

Oh good Father, forgiue therefore for his sake, that I haue done amisse; lay not my sinns secret or manifest to my charge: but as thou hast promised, shew mercy for thy Sonns sake and leaue mee not (deare Father) vnto my owne will and corrupt desires, but bridle mine affections, and restraine them with the raines of thy grace: conduct mee in thy waies, and keepe mee vnder the shadow of thy wings, that I may do those things which may bee pleasing to thee, & shun the things which may offend thee.

Oh heauenly Father, thy creature I am, thou madest me, and hast mightily preserued mee vnto this day: and (notwithstanding, most gratious God

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my rebellion and impious behauiour towards thee) hast called mee from sucking my mothers breasts, vnto my present estate, best knowne to thy selfe. Yea, deare Father, what I haue been thou knowest: how and in what case I stand, prosperous, or aduerse, thou seest: and the rest of my pilgrim-like daies, what and how many they shall be, thou considerest, from me concealed.

I wretch, cannot call againe the daies of my race past, wherin I haue misspent much acceptable time; yeelding my will to the waies of wilfull and vntamed youth. And now, deare Father, intending to redeeme the time lost, and to frame my affections to reformation, I find in my selfe not onely vnableness but cleane contrary desires which not only neglect thy grace, but also procure daily and accustomable allurements to sinne.

Therefore (O deare Father) great is the benefite of correction to euerie man, and most dangerous a secure and pleasing estate in this life. And this, most mercifull God, I acknowledge, because thou vouchsafest me a calling accompanied with affliction, namely, with many crosses and calamities pe-

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rils and dangers, to ſuddaine death, to ſickneſs, caſualities, enemies, hunger, thirſt, ſlaunders, pouertie, and want of neceſſarie things, which in this life often moue vs to ſeeke thee.

These things (O Lord) I feele in my paſſage through this peruerſe iorney, in this wilderneſſe of cares wherein I walke, and yet (ſenſles as I am) not conſidering the benefite of worldly troubles. I ſeeme diſpleaſed, and miſcontent with that eſtate which thou, deare Father, of mercy affordeſt me: It is indeede painefull, and hard, poore, & ignominious, and therefore do fleſhly affections grudge thereat, humane reaſon doth repine thereat; and worldly men, diſdaine me. Grant therfore that euen in hart willingly I may ſubmit my ſelfe and all mine indeuors, vnto thy gratious direction, to thy mercifull prouidence, and prouident care which thou haſt of all thy ſeruaunts. So ſhal my vocation guided by thee, yeeld ſufficiēt fruit and increaſe, to the comfortable releife of mee and mine,

In vaine were it to frame my wits to diſpoſe my hands, and to addreſſe my heart to worke my better eſtate, according to the courſe of worldly policie and wiſedome, which is foliſhnes

before

before thee: for so should I shew my selfe doubtfull of thy mercies, careless of thy comfort, and obstinate against thy good pleasure. Bless thou my wits, frame my hands, & all the members of my body, to do that which may tend to the discharge of my duty to thee, and then I know all good things shal be ministred vnto me: be it so good Father, for thy Sonnes sake Iesus Christ. Amen.

O Lord increase our faith.

The second part.

A Godly petition tending to worldlie releefe, and that our vocations may prosper.

O Mercifull God and deare Father, forasmuch as thou hast commanded vs first to seek the kingdom of heauen & the righteousnes ther of, & all worldly things necessary shall be ministred vnto vs: vouchsafe to expel out of my hart al desires of worldly prosperity, repugnant against thy will

and ſo direct both my mind, and my inward affections, as alſo my body & external actions, that I may inwardly rightly conceiue, & outwardly duly execute thoſe things, which I am in dutie to thee, and loue to my chriſtian brethren bound to performe. And vouchſafe (good LORD) ſuch proſperous and gratious ſucceſſe vnto my labours, that my eſtate may be ſuch (if it pleaſe thee) as I may be able thereby, to wade and paſſe thorow this hard and miſerable world, rather ayding, aſſiſtant, and comfortable to the poore and helpleſſe, then chargeable & burdenſome to the rich. And that I may be able and willing to fulfill the rule preſcribed by thy Son Chriſt Jeſus, to pay all men, and to owe nothing vnto any, but good will. So deer Father, ſhalt thou vnburden me of a heauy charge.

And although (O LORD) I preſently ſee no meanes of helpe, no ſhew of reliefe, no meanes to performe that I ſhould, yet deare Father, ſeeing for our comfort it is commanded vs, To aske and we ſhall receiue, to ſeeke and we ſhall find, to knocke, and thou wilt open. And againe thy Sonne, further to aſſure vs of thy fatherly care of vs

in this wise encourageth vs to come vnto thee in all our necessities, saying, Whatsoeuer yee aske the Father in my name, shall be giuen you, yea in a time conuenient, yea when it shall bee most to our true comfort and relefe. Wherby I learne, that to aske in mine owne name, as a person worthy to receiue what I want, I dare not: to seeke, as of my selfe able to find, I cannot: and to knock, as a guest worthy of my selfe to be entertained, I shall be shut out. So that happy am I that haue such assurance of my request to be granted, of things necessary to be found, and to be entertained into thy fauour in the name of him, for whose sake neuer any asking in faith departed empty; none seeking comfort, and found it not; nor knocking for thy grace, and entred not into the assured harbour of thy defence.

I cannot therefore rest doubtfull of thy mercies, O Lord, and in Christ Iesus name to obtaine pardon for my sinnes, craning it in his name: and for my worldly comfort and releef, though I see no meanes in fleshly reason to ease mee of the importable burden of an hard and miserable estate (which yet is better then I deserue) I confi-

der (O Lord) that infinite are the meanes which thou vſeſt to releeue thoſe that in thy Sons name aske it of thee, yea beyond humane expectation thou worke ſt for thy ſeruants.

Thou increaſedſt the oile and meale of Helias hoſteſſe moſt miraculouſly; thou feddeſt him paſt hope in the wilderneſſe, thou broughteſt water out of the hard rocke for thy people to drinke, and rainedſt downe Manna for them to eate, thou feddeſt a huge companie of people with a ſmall outward ſhew of bread. And ſhould I not aſſure my ſelfe (deare Father) that although I haue deſerued to periſh in want, thou wilt releeue mee with ſufficiencie; though I deſerue pouerty, thou canſt ſend plentie; For thine is the whole world, and all that therein is, thou diſpoſeſt thy creatures to man as thou wilt, thy good and fatherly care of thy children is alwaies great, and thy power infinite: for thy Sons ſake good Father I craue, not abundance onely that I may bee able to diſcharge the duty of my caling to thy glory my ſouls health and the benefit of thoſe that be of the houſehold of faith: giue therefore neither pouertie nor riches, but a neceſſarie and competent liuing, and

all

all wisdome to execute my calling in al obedience vnto thy sacred will.

O Lord, I woe most humbly depend vpon thy prouidence in all things; grant therefore that neither pouertie nor riches, prosperity nor aduersity remoue me from thee, either to presume or to dismay, considering that thou tenderest releefe to euery liuing creature, and the most presumptious we often want, The Lions roare, and yet want their food and the most simple are satisfied, seeking releefe of thee: Make me therefore humble & in all reuerence to seeke at thy hands what of my selfe I cannot obtaine.

Although in thy wisdome euen of mercy, thou sometime triest with aduersitie and want (for patience sake) euen the most godly ones whom thou dearely louest, yet so that thou leauest them not destitute in their greatest neede: Such is thine vnsearchable wisdome, that thou worke for the best when naturall reason accounteth it the worst: let mee therefore in all things and all times rest vpon thee with an vndoubted hope of gracious successe.

Deare Father, in all humility I refer mee wholly to thy diuine cars and

prouidence, beseeching thee in the name of him thy son Christ Iesus and for his sake, that it may please thee to bee mindfull of mee a poore wretched creature, who rightly deserue nothing but punishment for my manifold iniquities: yet in his name I humbly presume to aske those things which thou knowest necessary & expedient for the releefe & comfort of mee poore wretch, my wife my children & family. Thou, deare Father, hast thus promised: vouchsafe euen so to performe it: speak the word, and things shall be done as thou wilt, yea thy will is thy word, & what thou wilt, commeth to passe. to the rich comfort of thine, beyond that they aske or looke for.

So that (O Lord) thou seest & best knowest in what estate I presently stand, and that I am diuers waies indangered: yet is it in thy power (good Lord) to preuent whatsoeuer euill imminent, & so to aid me, so to assist me, & so to worke for me, that notwithstanding in worldly imagination I be like to fall into vtter mislike & condemnation of the world, yea into meer misery which my enemies greedily gape for, I may by thy most gracious meane be so deliuered, preserued & releeued, that

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what I cannot in respect of my low estate now presentlie performe as I ought & would, and as is expected of a-ny, I may in thy good time, to the dis-charge of my dutie to thee and them: to my comfort, bring to passe, without worldlie compulsion now threatned. Bring these things to passe deare Fa-ther, according to thy good pleasure: & in the meane time vouchsafe to miti-gate the rigor of their hearts that seeke violence against me. Make me patient, O Lord, and vnfainedlie thankefull; increase my faith, and fauour my case: consider my distresse, and giue me cõfort, afford me thy wisdome, to gouerne my deuices according to thy will. And for-asmuch as it hath pleased thee to lay the yoke of wedlocke vpon mee, which naturally is accompanied with many cares, vouchsafe (O Lord) to make it comfortable vnto mee; and graunt that my wife may shew her selfe a sweet and ioyfull companion vnto mee. Fur-nish her (O Lord) with perfect wise-dom in thee, endue her with the know-ledge of thy truth, vouchsafe her godly and decent qualities; giue her patience and thankfulnesse in all things, and giue vs grace each to loue other, & to be in loue & charity with all men. And

grant vs a godly care of the vertuous and godly education of our children & familie, and indue them (good Lord) with ſuch inward towardneſſe to follow thy will, that they may growe vp daily and increaſe continually into thy faith, feare, and loue, & the true knowledge of thy word and will, and ableneſs to vs and them, to follow the truth thereof vnto the end.

O Lord increaſe our faith.

The third part.

For the eſtate of the whole Church.

O My deare father vouchſafe to bleſſe and preſerue all thoſe for whom thou wo aldeſt we ſhould praie, namelie our King and Gouernour: defend him with thy hand, from the bloodie deſires of vis and, thine enemies giue him a ſtaied confidence in thy defence & ioifull daies to raigne ouer vs: grant vnto him zealous care of the furtherance of thy word, in true Diſcipline.

Endue his Counſell (O Lord) with thy grace Direct them in their deuiſes by thy holie ſpirit, that as thy word

word prescribeth, they may mantaine by godly policie. the safrie of him our Soueraigne thy seruant Iames, that he may truly seeke the preseruation of true Religion, the aduancement of thy glory, the quiet of the church & common wealth of Israel: frame their hearts (Oh Lord) to execute iustice without respect of persons, to giue to euery man by the sword of their authority that which is truly due; giue them will & ablenes to find out & cut off the secret and open enemies of the Church and Christian religion.

Oh Lord rise vp in ẏ behalfe of thy seruants, that are any where afflicted or endangered for the testimony of their truly afflicted consciences. Defēd them O mercifull God, from the hands of the wicked men, aduersaries of the crosse of Christ: confound those that seeke to supplant the free vse of thy Gospel, let none preuaile against this land, throw them downe, and let them rise vp no more: So shall thy name onely be glorified.

Instruct all those that haue the charge of thy sheepe, aide them with thy grace and giue them both knowledge and will, and boldnes to teach the truth by worde, exhortation and

doctrine, as also in life, conuersation & all externall godly behauiours.

Bleſſe & keepe all thy children (O Lord) where ſoeuer they remaine, & of what eſtate, condition, calling, or miniſtery ſoeuer they be of: and grant amongſt thy children, ſuch a mutuall conſent in true religion, that in theſe hard & dangerous dates one may ſhew himſelfe helpfull to another, as thou haſt commanded. Grant reformation to ſinners. Be patient (O Lord) & pleaſed with vs, in Chriſt thy Son, & lay not the puniſhments and plagues vpon this land, which for the iniquities thereof it hath deſerued. But call vs home vnto thee in hearty repentance, as thou didſt thoſe of Niniue, & make vs all partakers of thy bleſſings, which are tending to godlines of life, & banish from our hearts the vngodly cares of this world, that when thy Son Chriſt Jeſus ſhal come againe, we may with ioy meet him in the cloudes, and from thenceforth accompany him in his heauenly kingdome in ioy for euermore: Amen.

O Lord increaſe our faith.

Our father which art in heauen, hallowed bee thy name, thy kingdome come, thy will be done, in earth as it is

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in heauen. Giue vs this day our daily bread, and forgiue vs our trespasses, as wee forgiue them that trespasse against vs, and lead vs not into temptation, but deliuer vs from euill. Amen.

O Lord, let thy mighty and mercifull hand be still our defence and comfort, thy mercies and thy louing kindnes in the merits of thy sonne Christ Iesus, be our saluation; thy sacred word, our direction and guide for euer, thy grace and holie spirit our continuall consolation; and thy louing promises in Christ thy sonne our comfort here in this world, and in the end, his merits our reward in heauen:
Be it euen so good Lord, Amen.

Turn not thy face (Oh Lord) from vs in this miserable time, but rather giue eare vnto our praiers, and answer vs when wee call vpon thee.

O Lord increase our faith, and continue it euermore seruent in vs, towards thee.

The Prayer.

O Thy Lord heare my praiers, and let my crie come vnto thee, O Lord forsake me not in this time of my neede In my tribulation haue regard vnto me, a wretched creature, a worme, and no

no man, an outcaſt of the people, a captiue, and ſuch a one, as hath none other refuge, no other aide, no other helpe, no other ſhield to defend my dangerous eſtate but thou my GOD, in the merites of thy Chriſt, my Jeſus and Sauiour for whoſe ſake (Oh deare father) looke in fauour vpon mee: for in his name I come to thee, and relie onelie vpon thy meere mercy, in him to bee comforted. For thou (O GOD) art moſt mightie, and therefore able to doe all things; thou art mercifull, and therefore moſt mindfull of the afflicted; thou art neere at hand, and therefore alwaies ready to helpe the poore, to defend the diſtreſſed, to ſtrengthen the weake, to lift them vp that fall, and to ſuccour thoſe that are at the point to periſh. Liſten therefore deare Father, liſten vnto mee, and heare me, and refuſe not my humble complaint, although I bee a ſinner, and haue deſerued no fauour at thy hands: haue mercie vpon mee, Oh God, haue mercie vpon mee. And although trouble, and daunger appeare on all ſides, although there bee no helpe likely to come vnto me to eaſe mee, yet bee pleaſed, deare Father, to ſhewe thy louing counte-

nance

nance towards mee: for it is that that maketh glad the sorowfull heart, that reioiceth the afflicted soule, and that releiueth with inwarde comfort, the minds of those that are outwardlie laden with great and manifold miseries. Oh deare GOD, heare my request, consider my cause, which before I speak thou knowest, before I aske thou considerest, and seest the perils wherein I stand before I cry, and the meanes whereby I may be deliuered, thou knowest. O Lord extend thy aide, and make mee free: heare my voice with which I crie vnto thee: Haue mercie vpon mee, and comfort mee a poore wretch, a distressed and wofull soule: vnto thee O Lord vnto thee I make my moans, to thee, to thee I referre my cause, yea in the name of him, in whose name thou hast promised to heare when wee call, to grant when wee aske, and to send comfort when wee aske it of thee. But alas I am very weake & feble: I am wicked & my dulnes will not suffer mee with constancy to persuere in such ardent zeale of the hart, as thy word prescribeth, and thy goodnesse requireth. Such and so many are the frailties of my nature, that many fantasies

taſtes and wicked imaginations poſ-
ſeſſe my better part, when both tongue,
heart and ſoule, ſhould bend all their
powers to the ſeruing of thee onely. I
earneſtly endeauour to perſeuere in the
true obedient affection, which thou
requireſt; and whereunto my dutie
bindeth mee. But alas I cannot con-
tinue, I fal many times, when I think
to ſtand faſt, & I faint in my greateſt
deuotion: I doe that I ſhould not doe,
and doe not what I ought and would
doe, ſuch is the weakneſſe that is in
mee.

Oh Lord ſtrengthen me who hum-
bly appeale vnto thy mercy, that ſeeſt
my frailty, and my proneneſſe to idle
imaginations, euen in the time of pray-
ers, when my mind ſhould be only fix-
ed on thee: yet accept my willing-
neſſe (good Father) and cal to mind the
loue thou beareſt to Chriſt thy Sonne,
for whoſe deſerts thou haſt promiſed
to account euen our imperfections per-
fect, and our prayers (though accom-
panied with manifeſt weakneſſe) ſo
ſweete through his mediation, that
thou wilt ſend vs thy mercies to com-
fort vs. Let it therefore pleaſe thee
(good Lord) in him to heare mee, and
according to the multitude of thy mer-

cies

ties in him to looke vpon me, to heare me, & to releiue, & to bring my soule out of distresse

Go not I beseech thee far from me, for I am poore and helplesse, leaue mee not destitute of thy helpe, though I be weake and slow to come vnto thee Oh deare Father I crie often vnto thee & yet thou seemest to cast thy face from mee (leauing mee as it were) vnto my selfe, but I pray thee come vnto mee, come vnto mee, and let thy holie spirit make his abode within the chambers of my heart; let the very bowels thereof triumph and reioice in mee: so shal the corruption of my nature bee more & more subdued, & my idle & vntamed affections bee banished from my heart: and I shall then more duelie serue thee, and thou shalt at all times hereafter as thou hast heretofore in my greatest troubles comfort mee and in my heauiest temptations ease mee, and worke my deliuerance out of al afflictions.

Oh that my words might bee pleasant in thine eares (deare Father): Oh that thy loue might renew it selfe againe towards mee. Oh deare Father that it might please thee to cause the thoughts of my heart, and the conti-

nuall meditations thereof, to bee truly ſeeled in zeale of thee, & that all that I ſpeake, thinke or doe, might bee ſuch as thou alloweſt: So ſhould my heart onely ſeeke thee, which now deſireth vaine things; my ſoule ſhould cleaue vnto thee which now moſt vnconſtantly wauereth and gaddeth from thee, Oh deare God and louing Father, great is thy mercy, turne therfore thy louing countenance to a wretch that thou haſt made and caſt mee not off in diſpleaſure. Thou haſt heretofore holpen thoſe that haue come vnto thee, thou haſt relieued them; thou haſt moſt gratiouſlie deliuered them from manie troubles: yea thou haſt heeretofore beene moſt helpefull vnto mee, thou haſt not ſeene mee for euer want thy aide, but haſt reached forth vnto mee the things which in wiſedome thou ſaweſt needfull for mee, and that deare Father, though I did not at any time, neither can I for euer deſerue the leaſt of thy bleſſings, but onely I humbly pray vnto thee, I craue thee to helpe mee in thy good time, elſe ſhall I periſh. For manoften promiſeth, and cannot performe me, but thou promiſeſt and ſheweſt thy ſelfe both able and readie to performe

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the things which are most to our comfort helpe, helpe therefore good Lord, for vaine is the helpe of man.

O Lord God of hosts, if thou wilt thou canst helpe mee, if thou wilt, thou canst turne all things for mee to the best, though I haue deserued the worst: if thou wilt, thou maiest worke mee comfortable passage, throughout this vale of miserie, though not to the outward comfort of flesh and blood, yet to the inward ioy of the heart and soule: thou canst in greatest affliction shew fauour, and in greatest temptations giue vs a way to wade thorow, without offending thee, and to turn all to the increase of true faith and perfect patience.

We therefore contented and pleased (O Lord) to do for me what thou seest most meet and expedient: for Lord my wisdome is foolishnes, mine owne deuices are meerlie against my selfe, but what thou worke st shall come to godly and comfortable issue and effect.

Arise vp therefore (deare father) arise vp in time and shew thy self a defence and helpe of mee thy poore seruant, that mine enemies and such as haue not thee before their eies, may no-

not preuaile against mee: but either be conuerted or confounded: and that such as haue iuſt cauſe to trouble me be not rigorous towards mee, but may haue patience with mee.

Let ſaluation and health come vnto me from thee: let mercy, peace, & truth be alwaies knit together in me; and let the loue of thee banish all other loue which is not of thee.

So ſhal my doings pleaſe thee, and thy graces comfort mee: my prayers aſcend vnto thee, and thy bleſſing flow downe plentifully vpon me.

O Lord, euen the very root of my heart reioiceth to thinke of thy louing kindneſſe, my ſoule danceth within me, to thinke that it hath found ſo comfortable a way to the fountaine of her ſauing health; yea all the members of my body are glad at the conſideration of the benefit of thy aſſured fauour in Chriſt thy Sonne towards mee. In whoſe name I caſt the whole burden of my troubles, both outwardlie of my worldly eſtate, and inwardlie of my poore ſoule vpon thee; beeſeeching thee to aſſiſt mee, and to eaſe me, to hold me vp, and to ſend me ſuch comfort of my eſtate, be it high or low, as may beſt pleaſe thee, whether it bee

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(good Father) to lay it more and more heauy in respect of the outward crosse, or to make it more light and tolerable to my weake flesh, in respect of some outward comfort.

Let me not be doubtfull, but assured of thy fauour in all things, in weale & woe; humbly beseeching thee to consider my estate, best knowne vnto thy selfe. What I am thou knowest, how and in what case I stand thou considerest. Deale therefore in mercie with me in all things according to thy promises in Christ Iesus thy sonne, in whom thou saiest thou art wel pleased

Bee pacified with all thy seruants, O Lord, and looke fauourably vpon vs and as thou art full of goodnes, yea as thou art all goodnesse it selfe, let vs not glorie in any thing, but onelie in this, that we know thee and that thou of thy goodnes regardest vs And giue vs grace O Lord with vnfained lips, to sing foorth thy praise, and that our harts may continually study thy righteousnesse, and in the truth of thy word to exercise our selues day and night for euer and euer. Amen.

Let thy mercy and louing affection (deare Father) be our continuall com-

fort,

fort. Let thy holy hand be our aid, and thy grace our protection: thy holy word our direction, and thy bleſſings ſpiritual and worldly, our releeſe and ſafetie for euermore in thy truth. Amen.

O Lord increaſe our faith.

A confeſſion of ſinnes.

Confeſſe thy ſinnes to God on hie,
Who pardons ſinners when they cry:
Bewray thy faults to him in time,
Who ſhall in Chriſt forgiue thy crime.

FOraſmuch as al men by nature are ſinners and none (Chriſt excepted) euer liued without manifold offenſes; let vs with *Dauid* confeſſe, that we haue ſinned, that we haue dealt wickedly in tranſgreſſing the Law of the Lord. For who ſo hideth his ſins, ſhal not proſper: but he that confeſſeth them, & forſaketh them, ſhall find mercy. As for example, when *Adam* had broken the commandement of the Lord, hee excuſed his fault, and was curſed: but *Dauid* confeſſing his wickednes, found fauour,

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The lost sonne after long going astray at the last returned confessing his fault and obtained pardon.

John Baptist, when hee first preached the Gospell, baptized none but such as confessed their sinnes; wherefore let vs faithfully & continually vpon our knees acknowledge our sinnes, & prepare our selues to vnfeigned repentance, and vndoubtedly we shal obtaine mercy at the hands of the Lord, who (if we acknowledg our sins) is faithful to forgiue them according to his promise. Wherfore let vs acknowledge our sins vnto the Lord, and not hide our iniquities from him. Let vs confesse against our selues, and hee will forgiue all our sins: For who so saith, he is not a sinner, he is a liar, and there is no truth in him.

The Praier.

O Thy omnipotent Father, and euerlasting GOD, from whose wisdome and knowledge no secrets are or may bee hidden, but doest consider and plainely behold the workes, the words, and thoughts of all creatures; I a most wretched sinner humbly beseech thee of thine infinite mercie to haue compassion vpon my sinnes which are so great and grieuous, so

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many, and they so vile and loathsome to thine heauenly eies, that thou canst not abid to turne thy pure eies or louing countenance towards mee. O Lord I doe confesse, that my conception, my birth, yea and all my life hath been in sinne, our fathers and mothers were sinnefull euen from the stocke of our great Grandfather Adam, whose blindnesse should haue beene our light, and whose sight was turned to our blindnesse and darknesse, by the deceitfull and most vile allaring of that enemie of ours, the wily & most subtill serpent Satan, by whose intercession our forefather (beeing clothed with innocencie and simplicitie in most pure and vnspeakable happines) was moued by the desire of the knowledge of that that thou wouldest hee should haue been ignorant of, and which thou hadst vtterlie forbidden him. By breaking of which thy commandement, he, with Eue (whom thou haddest ordained of his owne flesh to be his companion and comfort) were with thine Angell, according to thy determinate will, driuen out of Paradise, a place of ioy, to a pit of sorrowe, from good to euill, from ease to labour and trauell, from quietnesse to trouble,

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from wealth to want, from light to darkneſſe, from mirth to mourning, from ſuccour to be ſuccourleſſe. Inſomuch (Oh Lord) as hee our Father purchaſed for vs his children, none other poſſeſſion or inheritance, but the vnhappy entrance into ſinne and corruption. And we his children beeing by ſucceſſion ingraffed in this deteſtable ſtocke of ſinne, hauing hitherunto (notwithſtanding thy moſt louing, and by ſo ſundry meanes calling vs by thy holy Goſpell of comfort) continued therein, to our vtter perdition, deſerued death and deſtruction I confeſſe and acknowledge my ſelfe a runnagate, outcaſt, and trewant, and of my ſelfe altogether vnable to caſt away and lay aſide theſe workes of darkneſſe, and obtaine againe the lanterne of light. And I am ſorie (Oh Lord) from the very bottom of my heart, that I haue offended thee willingly, and diſobediently ſtraied from the waies of thy lawes. Yea Lord, I do vnfainedly condemne all my former life to be moſt vile, determining in heart, by thy grace, to forſake ſinne, and cleaue vnto godlineſſe and purenesſe of liuing, to decline from euill, and to doe good. And therefore moſt humbly (euen vpon the

knees

knees of mine heart) I beſeech thine almighty maieſtie, to liſten with moſt willing & attentiue ear vnto my groanings, ſecret ſighes and vnfained repentance, and with the eies of thy mercie to behold my lamenting ſpirite, and that thou wilt vouchſafe to accept the ſame, as it may bee vnto thee an acceptable ſacrifice for al my former euils: that I being free from ſin, not by any deſert or merit of mine owne, but onely by the death and paſſion of thy ſonne Ieſus Chriſt, may take perfect hold of the remiſſion thereof, and fully perſwade my ſelfe, that through the death of him thy ſon, I am againe reſtored to the former happines & bleſſed eſtate, which Adam that firſt Parent of ours, was in the beginning in. And that the head of that ſubtill Serpent Satan (who ſo wiſily deceiued him) by the ſeede of the woman, is altogether bruiſed, trodden downe, and vanquiſhed, & his power quite taken from him, ſo that he is not able any more to lift himſelfe vp againſt the children of faith, as he ſeeketh and deſireth, yea often preuaileth againſt the weake & feeble ones: vouchſafe, vouchſafe, (ſweet Lord and moſt louing Ieſus,) to conſider our weakneſſe and frailty,

and

and mortifie in vs all delights of this miserable world, and the corrupt flesh, and stand betweene vs and Satan. So shall we be able to resist: For we cannot stand, but do continually yeeld vnto the deceiuable shews of this world, the false motions of the flesh, & temptations of Satan, without thy continuall aid and assistance, wherewith I beseech thee, both at this time, and euer, arme vs. Wash vs with thy blood, and purge vs with thy grace, that we may now begin, and forever continue, in liuing according to thy holy and heauenly commandements to the praise of thy name, and our eternall saluation, sweet God. Amen.

O Lord increase our faith.

A short Praier for forgiuenesse of sinnes.

O My father of mercy, and God of al goodnes, I confes vnto thee the corruption which from Adam to vs remaineth in our flesh, whereby we daily rebell against thy diuine maiestie. Vouchsafe, I humbly beseech thee, for Jesus Christs sake, to forgiue my sins, and to pardō mine iniquities: & instill into my

heart, vnfained repentance, that the death of him thy Sonne, may take away the heauy burden which the fal of our firſt parents laid vpon vs, Amen.

O Lord increaſe our faith.

A praier for the increaſe of faith.

If thou wilt haue what thou doſt craue,
Pray thou in faith, the Goſpell ſaith:
Elſe what thou ſaiſt is all in vaine,
Thy praiers turne to ſinne againe.

FAith (as ſaith Saint Paul) is a ſure foundation of things hoped for, & an euident feelir g of the manifold promiſes which God euen the Father hath made vnto vs, touching our ſaluation in his ſonne Chriſt our Sauior; & wher by alſo we already inwardly taſte of the vnſpeakeable ioies, wher of we ſhall be hereafter made full partakers in heauen: without it, we can doe nothing; but by it we are bleſſed of him, & by it we are ſaued: by it are all the fiery darts of Hel & Satan quenched. The iuſt man ſhall liue by faith. The daughter of the woman of *Canaan* was healed by the faith of her mother. *Elias* the *Thſbite* through faith, was fed by Rauens in his diſtreſſe and hunger, who in faith

praied

praied for rain, and obtained it: by faith was the oile of the widow of *Sarepta* increased, and her child raised from death to life.

The three children were deliuered from the furnace by faith, and *Daniel* out of the Lions den. By faith the sinfull woman obtained pardon. The Apostles by faith healed sundry diseases. What greater iewell then can there bee had at the hands of God then faith? For, haue faith, and all things: food sent from heauen, defense from Lions, safety from fire in the hot Ouen, forgiuenes of sins, releese in necessity, and whatsoeuer else concerneth either body or soule. And therefore let it be a principall requeste vnto his Maiesty, that hee will vouchsafe that gift. Without wauering aske it, and God will giue it thee abundantly. Pray I say, pray for it.

Without faith it is impossible to please God: neither can we haue any accesse to Christ without it, who is the Mediator between God the Father and vs. Pray instantly, and thou shalt obtaine abundantly.

The Praier.

O Almighty GOD, and Father of our Lord Iesus Christ, by thy

word we are taught, that to loue thee, feare thee and ſerue thee in true godlineſſe and ſinceritie of life, is the onely way and meane to continue thy loue and fauour towards vs, without the which we cannot but periſh; and that beleefe and confidence in thy Son Ieſus Chriſt is the onely meane of our redemption, and attonement with thee the onely hold of our ſaluation. Whereof wee cannot bee ſufficiently aſſured without thy eſpeciall gift of faith, which is the anchor whereunto the cable of our ſaluation is faſtned; which being broken, the hope alſo of our ſaluation cannot but decaie, and wax of none effect. Vouchſafe therefore (moſt mercifull God) to plant one ſparke of true faith in my heart, that it may grow to ſuch perfection, that I may certainely know thee, perfectly loue thee, duely feare thee, and vnfainedly acknowledge Ieſus Chriſt to be ſent into this wretched world to ſaue vs miſerable ſinners; and for vs, by his bitter death, to purchaſe thy fauour and loue againe which we had loſt by the fall of our father ADAM. Oh Lord, grant me to take ſuch hold of his death and paſſion, reſurrection and aſcenſion, that by his death I may

haue pardon; by his resurrection, rise to righteousnesse, and by his ascension ascend with him to thy celestiall glorie and finally, attribute the cause, and meane of my saluation to proceed only of his passion. Increase this faith in me (good Lord) daily more and more, that it may grow (by the working of thy holy spirit) to full perfection, accompanied with good workes, and godly behauiour (without the which I confesse faith cannot bee,) that I may both in my life and conuersation, fulfill thy diuine will in all things: withhold not from mee (good Lord) that singular gift of thine, which is the stay of my happinesse, and the want thereof a most certaine token of my perdition. It is the strength of the weake and feeble ones, the staffe and stay that guides the blind, the onely way that leads vnto the vnspeakable ioy of eternall blisse the meane to obtaine, possesse, and enioy the onely good (which is the knowledge of thy will) the bond of mutuall peace, the fort, the castle and comfort of a distressed mind, and the onely harbour of a sorrowfull soule. No good thing wanteth to him on whom thou vouchsafest to bestow this gift; to him all

things are light, in him remaineth no darknes at all.

Baniſh therefore (ſweet Lord) all miſbeliefe, all wauering and doubting out of my hart: and plant in ſtead therof vnfained faith, that applying the ſame to euery affliction both of body & mind, I may vanquiſh and ouercome Satan; withſtand the delights of the world, and ſuppreſſe the corrupti-ble motions of the fleſh, ouercome my bodily enemies, and enioy at thy good pleaſure health of body, ſoundnes of mind, perfection of limmes, & all things elſe requiſite for me. A moſt pretious iewell, and vnſpeakable good thing is Faith: for thou ſaieſt, Who ſo heareth thy word, and beleeueth in Ieſus Chriſt, whom thou haſt ſent, ſhall haue euerlaſting life.

Then Lord (on the contrary) he that beleeueth not, is in great danger of euerlaſting death. O Lord increaſe my faith, whereby I may beleeue in that thy Sonne, and take hold of all his promiſes, who ſaid: That who ſo beleeueth in him ſhall want no manner of thing that is good. Lord I beleeue, helpe mine vnbeleefe. Giue mee faith but as a graine of muſtardſeede, and I ſhall bee able to doe great things: yea

yea I shall be able to remoone Satan out of his desired habitation, yea, to expell him and his ministers out of my mind, and walke no longer according to the will of the flesh; but casting away the workes of darkenesse, enioy the pure light of the Gospell, and perseuere and abide therein, enioying thy fauour and loue vnto the end, without fainting in any tribulation or vexation of spirit going forward in hope, in feare, in loue, and vnfained zeale towards thee, and obtaine at thy mercifull hands, whatsoeuer is necessary in this life, and after this life ended, enioy thy celestiall purchased inheritance. which grant me for thy Sonne Iesus Christs sake. Amen.

O Lord increase our faith.

Another short praier for faith.

I Humbly beseech thee, Oh merciful GOD, for thy Son Iesus Christs sake, to powre into my heart, by the operation of thine holy spirit, one sparke of true faith, whereby I may truely beleeue in thy Sonne Iesus Christ, as our onely Mediator and Aduocate: Through whose death and passion, we are restored to the happi-

nes, wherin we were in the beginning placed, which none can vnderstand, or perfectly beleeue, but through the holy Ghost. Increase therefore our faith, that worketh by loue, that we may doe that which may be acceptable to thee all the dates of our liues, and enioy at thy mercifull hands, whatsoeuer thou seest necessary, both for our soules and bodies, through Iesus Christ our only Sauiour and redeemer. Amen.

O Lord increase our faith.

A Praier against the Diuell, the world, and the flesh, very necessary to be often said.

If thou these furious foes wilt flie,
Thou must craue aide of God on hie:
Who by his Sonne hath put to flight,
The death of sinne, to purchase light.

THE Diuell, who is Prince of darknesse, ruling in the world gouth about seeking whom he may leade headlong into destruction, by putting before our eies the vale of the vanities of this world; that we should not see the light of the trueth, but continue in darknesse, in haughtines, and pride, as bondslaues &

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captiues to him, whose children they are, but continue in voluntary blindenesse: whose end shall be the fire euerlasting prepared for him and his Angels

Wherefore let vs pray that he preuaile not against vs, and that the world ouercome vs nor, wherein resteth nothing but wickednesse and sinne. The whole world is full of vnrighteousnesse and wickednesse: which who so loueth, is an enemy to God. Let vs therefore liue vnto God, and not addict our minds too much vnto worldly things: for the world ministreth nothing but what is enmity vnto our selues.

Furthermore wee must beware that wee yeeld not vnto the euill desires of the flesh, nor fulfill the lusts therof: for they that are in the flesh, cannot please God, but shall die: that is, such as yeeld themselues to follow the lusts thereof, shall haue the reward of the wicked in eternall perdition. Pray therefore that ye enter not into temptation, but that yee may walke godly, as the seruants of Christ, and not as the seruants of sinne. And forasmuch as the diuell, the world, and the flesh, are the mighty enemies of our saluation, let vs watch diligently that we yeeld not vnto their temptati-

ons, and pray that God will ſtrengthen vs for euermore.

The prayer.

O Chriſt, the Sonne of the liuing GOD, in the time of thy humilitie, when thou walkedſt heere in the vale of this miſerable world, in the forme of a ſeruant, in the ſubſtance of mankind, thou hadſt proofe of the ſundry greeuous aſſaults and temptations where with Satan the monſtrous enemy to mankind tried thee, thou being altogether cleane & cleere from al corruption, yea without al deſire of ſin, & yet hardly aſſalted by ſundry meanes to procure thee to yeeld to his allurings: whereby (ſweet Jeſus) thou hadſt ſufficient triall & experience of his like aſſaults againſt our corruptable & weake fleſh: who by reaſon of the fall and wilfull tranſgreſſion of Adam, are moſt eaſie to be ouercome in all aſſaults, hauing none other refuge or defence, but onely to flie vnto thee, and to reſt vnder the ſhadow of thy wings: which is ſo ſure a harbour, and ſtrong a defenſe, as who ſo faithfully betaketh him vnto the ſame, is ſafe from all the raging ſtormes of Satan, the deceits of

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the world, and the vnbridled motions of the flesh: all which are vnto our soules most monstrous, mortall, and most cruel enemies.

O Lord let thy holy spirit dwell in me: let it neuer depart from the inner part of my heart: but decking the house of my soule with the flowers of loue, faith, and vnfained zeale, may it please thy diuine Maiestie to settle thee, and frame thy selfe, therein to abide, that thy presence may bee so terrible vnto Satan, as approching neere vnto mee, perceiuing thine holy spirit to haue possession of mee, and hearing thy name (O Iesus) hee may flie away from mee; as hee did from thee on the pinacle, and in all his temptations. O sweet Iesus, thou wast pure at that time without spot of sinne: I am sinfull and full of corruption. Hee could not ouercome or preuaile against thy sanctitie: but I full of impietie, am prone to fall, and therefore easie to be ouercome. Strengthen mee therefore, O good father; stand with me, and fight for me, that he take mee not captiue, and make mee bondslaue to sinne: keepe mee out of his clawes, sweet IESUS: let the

bright-

brightneſſe of thy grace ſo ſhine about mee, that his darkneſſe come not neere me, to ouerſhadow me: let thy fauour, O Chriſt, be a wall, a bulwarke, and ſtrong buckler for my defence. For lord, thou knoweſt, that his force is ſo great, his will ſo ready, and his doings ſo wilie, as if thou doe but plucke backe thy hand, he ſtriketh and buffeteth mee: if thou turne thy face, hee winneth me to his will: and if thou depart vtterly from mee, he draweth mee headlong into moſt horrible deſtruction. Therefore (O good Father) ſaue me, embrace me and hold thy holy hand ouer me: conduct me, and lead me in the middeſt of the path of truth to celeſtial happines: and let mee not be drawen away to the left hand, or to the right, but keepe a middle and direct courſe, vntill I come to the place of celeſtiall bliſſe: where neither Satan ſhall ouercome me, the world deceiue me, nor the fleſh procure me to ſinne: but be in the light of thy moſt glorious preſence with the reſidue of thy Saints, ſinging eternal praiſes vnto thee. But my time is not yet come: my tourney is not yet at an end: my dates, though they bee but a ſpan long, are not yet finiſhed: and vntill this body of mine

ſhall

shall passe to the graue, my poore soule must haue and abide continuall conflicts with the Diuell the King and Emperour of this world, and with so many his ministers, as my tongue can not number: and especially with the world, who setteth before me, in stead of diuine and heauenly contemplations worldly vanities: in stead of celestiall and true comfort, worldly delights: in stead of heauenly hope, worldly vnaualeable promises, to bring (as much as in it lieth) my godly enterprises to a wicked end. Yea (Lord) hee labours by all meanes, to draw mee into despaire, by loading my minde with too much doubt of the performance of thy most comfortable promises. But most louing Lord God, though his power be in shew great, thine is greater: though he be strong, thou art stronger: though his instigations and prickings forward to wickednesse bee many, thy louing and fatherly callings to grace are more.

O good Father, thou hast promise thy helpe, and that most marueilous to our eyes. For thou hast said, thou wilt giue us power to doe, not only as thou didst, but more and greater which is marueilous to the dulnesse of our vn-

vnderſtanding, that we, who are no-thing but an heape of ſinne, ſhould doe greater things then thy ſelfe. O immaculate Lambe, who art only good, only pure, onely holineſſe, and onely grace and power it ſelf, make this perfectly known vnto me: make me faithfull, and then I know I ſhall rightly vnderſtand it. Lord, is it not, that if we that are ſinfull and full of frailty, giue Satan the repulſe, deſpiſe the world, and withſtand the euill motions of the fleſh, doe we not that which thou didſt not, in reſpect that thou being pure without ſinne, or will to ſinne, were not ouercome: and we, whoſe ſtrength is weakneſſe, whoſe holineſſe is meere corruption, prone to yeeld, if we reſiſt him, is not our victory greater then thine? O good Father giue vs thy ſtrength, thine helpe, and the light of thy grace to obtaine the victory, and to auoid his tyranny. Saue vs from the deteſtable cruelty of his miniſters. For great are the conflicts which daily ariſe in our conſciences between thy grace and Satan, between thy ſpirit and our fleſh, between thy diuine will and the wicked world. O what a heauy burden is it, to beare the innumerable temp-

temptations, which the Diuell, the world, and the flesh doe offer vs, and especially to those that take not hold by the ancor of patience, & who settle not themselues within the harbour of thy feare, but giue the raines of their vngodly desires scope to run whether the force of euery vnlawfull motion of the wicked fiend, the vaine world, and the corrupt flesh shall moeue or driue them.

O most wise God, guide the raines and the bridle of my desire, that I run not headlong into any vngodly action: but being led by the hand of faith, vnder the conduct of patience, may ouercome that capitall and arch-enemie of mine, that hee beeing once vanquished, his ministers may quale and bee discomfited, their crafty wilenesse waxe of none effect, and my hope in thee, my loue towards thee, and my feare of thee daily increase: That the world with the desires thereof may die in mee, and I to them: That the vaine dissembling shewes thereof, draw mee not out of the way of truth, Strengthen mee in my conflicts, and temper them so with patience that they may rather bee medicines then maladies to my poore soule, that being

being exerciſed therewith, I neuer think my life ſecure, but alwaies ſubiect to trial, conſidering that without exerciſe we remaine vnskilful, & without an enemy we prepare not weapõs, neither is victory gotten without battle, nor reward without victory. But though we ouercome, the victory is not ours, but thine, who fighteſt & ouercomeſt for vs: and yet ſuch is thy loue, that thou giueſt vs the reward, and crowne of victory.

Make me ſtrong, good father: fortifie the caſtle of my ſoule with ſpirituall weapons, as with faith, loue, hope, peace, long ſuffering, gentleneſſe, humbleneſſe, meekneſſe, ſtrength, patience, and ſuch like: that I may continually withſtand the proud attempts of theſe my ghoſtly enemies, through thee, and by thee ſweet Jeſus, mine onely ſauiour & redeemer, being of my ſelf wicked wretched, and weake & alwaies prone to that which is contrary to thy will. Strengthen mee, O Lord, and leaue me not in darkneſſe, but ſend me light from thy throne of grace. in the name of thy ſonne our onely Sauiour and Redeemer Jeſus Chriſt. Amen.

O Lord confirme my faith: Streng-

then

then my weakneſſe, and waſh me from my ſinne. Amen.

¶ A ſhort prayer againſt the Diuell, the world, and the fleſh.

I Poore wretched ſinner (Oh mercifull father) humbly beſeech thee to ſend me frō thy holy heauens, ſtrength, to withſtand the aſſaults of the wicked fiend Satan, who goeth about like a roaring lion, ſeeking by any meanes to deuour me. Lord giue me likewiſe grace, to reſiſt the raging & vnſatiable luſts & deſires of the corrupt fleſh, and vanities of the world: that being through thine helpe acquited from the force of thoſe my mortall enemies, I may ſerue thee in holines & righteouſneſſe, all the dates of my life, with an earneſt and true zeale. Amen.

A Praier for the helpe and aſſiſtance of God in all our doings, and that we doe nothing but in his feare and due obedience.

Doe nothing but ſee firſt thou crane,
Aide from the Lord good end to haue,
So ſhalt thou haue ſucceſſe alwaies
As thou wilt wiſh, and happy daies.

Dauid

Auid conſidering the frailty of mans nature, and his inſufficiency of himſelfe to do any thing aright, willeth vs to cõmit our waies vnto the Lord,& to put our truſt in him, aſſuring vs that in ſo doing, GOD will bring our matters to good effect, and bleſſe al our godly indeauors with good iſſue. Our forefathers truſted in GOD & were not confounded: they continued in his feare, and were not forſaken: they called vpon him, and were not deſpiſed. Simeon feared the Lord in al his doings and the holy Ghoſt came vpon him, and reuealed vnto him, that he ſhould not die before he had ſeen the Meſſias, euen Chriſt our Sauiour. Cornelius, with his whole houſhold feared the Lord, and an Angell came to tell him, that his praier and almes were come before the Lord: Yea, the mercy of the Lord is from generation to generation, vpon them that feare him, and walke in his waies, hee taketh great delight in the people that ſtand in awe of him. Iudith feared the Lord,& none had the power ſo much as to raiſe vp an euil report of her. All things goe well with them that feare the Lord. And who ſo traueth faith-

faithfully the assistance of the Lord, shal (doubtlesse) neuer doe amisse. For hee reuealeth his secrets vnto them which feare him, and maketh them to vnderstand his couenant. Wherefore trusting neither to our owne wisedome, our own wealth, nor helpe of man, let vs seeke the assistance of the Lord, & that faithfully, and he will rightly direct vs. His eie is alwaies vpon him that feareth him, and trusteth in his helpe. Wherfore let vs alwaies measure our doings by the rule of his word: before we enter into any action, let vs examine whether the word of God allow it; if so, in all obedience let vs proceed therein: but if we haue no warrant from Gods word for the same, let vs auoid it, yea although it beare neuer so great a shew of being good in our owne eie. And because naturall reason oftnest deceiueth, and the holy Ghost directeth aright, let vs pray vnto God, that we doe all things in his feare & obedience, and lay away al policies that are not alowed vs by the word

The Praier.

O God of most excellent wisedome vnspeakable mercy, tender loue towards vs, & maruellous foreknowledge of all things, who hast commanded vs at all times to direct our doings

ings by the rule of thy lawes: for as much as of mine owne proper reason & knowledge, I can do nothing aright but that mine owne wisdom often deceiueth me, I humbly beseech thee to direct all my counsels, studies, labours, deuices & determinations, so as they may be alwaies measured & guided by thy almighty wisedome. That I take nothing in hand disagreeable to thy will, but may alwaies faithfully craue, and fauorably obtaine thine assistance, help, & furtherance in al my indeauours, that whatsoeuer I doe, it may be to the glorie of thy name, to the health and benefit of my soule, and profit of my neighbours. Grant, I beseech thee, that I may bee alwaies guided by thy holy spirit, that I at no time rashly or vnaduisedly, lewdly, or loosely, attempt or determine any thing but in thine especiall feare: duely considering that thou art the author of all good things, and bringest prosperously to passe all good actions attempts and purposes, considering that whatsoeuer is done in secret, or in intent to hide it from thy knowledge, although for a time it hath some sweet taste, namely delightsome sauours, or likelyhood or happie successe,

yet

rest is the end thereof bitter and most perilous, insomuch as it bringeth shame & confusion, to the so vnadvised enterprises of the same. Thou saiest to me good God, that a sparrow cannot light on the ground without thy permission and providence; which is a creature of small value in respect of man whom thou hast made to thine owne image and likenesse, and whom thou accountest of more value then many Sparrows. In respect whereof good Lord (and for thy meere mercies sake) extend so thy favourable care vnto me thy fraile creature, that all my intents may have their beginning by the working of thy holy spirit, & mine actions end in the same, and not according to the motions of mine owne foolish desires, which often deceive mee. Thou like a most loving Father, willest vs to take counsell at thee, in all our attempts, concerning either body or soule, before wee proceed too far in them: And therefore, I come at this time vnto thee, O Lord, beseeching thee in the name of thy Sonne Jesus Christ that thou wilt blesse mee with thine heavenly inspiration, that my minde imagine nothing, nor I execute any thing, but what is according

to

to the law of righteouſneſſe. And to that end, O Lord, bleſſe the workes of mine hands, the ſight of mine eyes, my tongue & lips with decent ſpeech, and my feet, that they keepe the way of righteouſneſſe: and place within the ſecret corner of my heart ſuch due regard what I goe about or determine, as before I proceede too farre in the action, or in requeſt of any good and luckie ſucceſſe therein, I may vnderſtand by the ſecret working of thine holy ſpirit, that the thing which I intend, is agreeable to thy will. And grant that I neuer abſolutely craue thy furtherance in accompliſhing any deſire, vntill by the ſame ſpirit I bee truly reſolued, that the ſame is lawfull, conſonant, and agreeable to thy diuine will; faithfully referring all my actions, ſtudies, labours, deſires enterpriſes, yea my ſoule and body, my goods and all things elſe, vnto thy direction and protection, by earneſt and faithfull prayer. Wherein, whether I be heard, or not heard, whether preſently, or I tarrie long, let mee not giue ouer; feeling in my ſelfe, by thy grace, and being aſſured by thy word, that it pleaſeth thee; but let mee conſtantly wait thy good pleaſure.

And

And though it come not as I wish, let me not by and by fall from my good beginning, but persevere, in continuall prayers for thine assistance, and fatherly helpe vnto the end. For thou hast promised, neuer to deceiue our godly desires, nor to send them away frustrate. Oh therefore, deare Father, vouchsafe mercifully to heare me now, and in the time conuenient grant what is most necessarie for mee in all things. For loe, O Lord, I heere approch to thee in the name of Jesus Christ thy son, with vnfained desire & hope of thy help, that when any plague or affliction, miserie or vexation, outward or inward, shall come vpon mee, when the want of any necessarie thing oppresseth me, or of accomplishing any lawfull suit moueth me, I flying vnto thee (as the fountaine, from whence floweth all true helpe, all perfect assistance, all good successe and prosperous euents of all good indeuours) may not by any other meanes seeke either to auoid the one, or to obtaine ỹ other, thin by thy fatherly directions and spiritual motions, whereby I may obtaine all things accorting vnto my necessities, for thy Son our Lord Jesus Christs sake, Amen. O Lord increase our faith

Another ſhort prayer for Gods direction.

O Lord, I doe conſider and acknowledge mine owne blindneſſe and ignorance, and the wilfull obſtinacie of my corrupt nature, which ſeeketh rather the fulfilling of the fantaſticall deuices of mine owne braine, then thy diuine will; and to vſe humane aide, then to craue thy helpe, wherefore vouchſafe, I humbly beſeech thee, to eſtabliſh godly feare in my heart, and vnfained obedience to thy holy ordinances: and that in all my enterpriſes, which in thy name I take in hand, thou wilt vouchſafe to direct me according to thy will, and to giue me proſperous ſucceſſe, drawing mee by thy holy ſpirit, from all euill deſires, for Ieſus Chriſts ſake. Amen.

O Lord increaſe our faith.

A neceſſary praier, for a ſorrowfull ſinner, afflicted in conſcience by reaſon of his ſinnes.

If thou with ſinne afflicted be,
Oh, then (ſaith Chriſt) come thou to me.
I am the way, walke thou therein,
Imbrace the truth, abandone ſinne,

Let

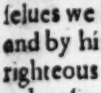
LEt vs acknowledge our selues to be wretched sinners, and with fear fall downe before the mercy seat of our good God, condemning our selues to be most vnrighteous, and iustly deseruing confusion. And then (as S. Iohn saith) we shall find God most mercifull vnto vs, who is most faithfull and iust to forgiue our sinnes, and clense vs from vnrighteousnesse, if faithfully we turne vnto him. For he desireth not the death of a sinner, but that he turn from his wickednesse and liue. And therefore by *Ezekiel* he saith: Turne you, turne from your wicked way: for why, saith he, will you die in your sins? And againe by *Ioel* he saith, Rent your harts and not your garments, and turne to the Lord our God, because he is gentle and mercifull, and of much mercie, and such a one as is sorrie for our affliction. Oh then be not dismaid, that thou hast greeuously offended him by thy sinne and iniquitie: enter into condemnation of thine own wickednesse, and accuse thy selfe guilty of Gods iudgment, and in a contrite and broken heart, turne vnto God. For although thou hast sinned, thou hast an Aduocate with the Father, euen Iesus Christ, who is righteous and mercifull, and

obtaineth pardon for all thy sinnes. He suffered for all sinnes: and by his death all faithfull beleeuers and penitent sinners (how great soeuer their sinnes bee) are forgiuen and pardoned. Wherefore, who so thou bee, that art afflicted in conscience, by reason that thou hast beene a notorious offender, remember the sweete mercies of God in his Christ, and cal to minde Mary Magdalen, whose wickednesse was great, vpon repentance shee receiued pardon, as also the theefe and the Publicane and many other. Remember the comfortable saying of Christ, who saith; Come vnto mee all ye that are laden, and I will refresh you. He calleth vs, not to refuse vs, but to comfort vs. Wherfore I say, dispaire not: but in hearty praier and by vnfained repentance turne to the Lord, and he wil receiue thee, and cloath the with grace, by the example of the lost childe. The most righteous cannot excuse himselfe before God: and therefore it behoueth all vs to lay aside all flattering of our selues (as, presuming of our ability to iustifie our selues) & openly to acknowledge, that, in respect of our deserts, death and damnation is a iust reward for vs. But Christ hath paid the ransome for our sinnes: and therefore may wee

in

in faith, freely approch vnto his Father in his name. And then, although for our selues we be full of sinne, through him, and by his merits, wee shall bee reputed righteous: though our sinnes were as red as Scarlet, hee will make them as white as snow.

The praier.



Almighty GOD, father of mercie, who art more readie to giue, then wee to aske; more apt to pardon, then wee to repent; more willing to receiue the contrite in heart into thy fauour and mercie againe, then they to offer themselues by vnfained repentance: Loe, I come here prostrate in hart, before the throne of thine infinite mercie and louing kindnes, as one altogether ashamed to looke vpon the detestable, vile, and abhominable offences, which I haue done against thee. Which are so burdensome vnto my poore soule, that the shoulders of my poore diseased conscience, begin to sinke vnder the same: and I am altogether destitute of any proper meane to support the same, or to ease mee thereof, but onely thy deaths bitter passion (sweete Iesus) who camest into the world to call, not the righteous, but sinners to repen-

tance. Oh Lord, I am a sinner, a greiuous sinner, I bewaile my hainous offences and am most sorie for my sins: which are so vile, & the burden of them so intollerable, that when I turne my eyes but to the beholding of them a far off (making but light reckoning of them) I am by and by stricken with so great dread, that I am driuen to most heauy sighs & grieuous grones, thinking my life an enemy vnto me, wishing the beginning of my daies had beene the day of my departure out of this miserable world. But, most sweete Lord, when I note them perfectlie in my mind, and take (as it were) a strait account what the deeds of my youth haue beene (being indeed most lewde, most euill, most vile and sinfull) what terrour doe I suffer in mind? what anguish of dolours doth then open it selfe to swallow me vp what griping griefes doe torment my poore conscience? in somuch as I am at the pits brinke of despaire, wauering in minde to and fro seeking rest, but loe (Lord) vnquietnesse of minde oppresseth mee so sore, that considering with my selfe what I haue beene, and what I am, a great matter vexeth me. But when I looke into the time to come, the time

where

wherin all mine offences and faults shall bee manifested, and laide to my charge and that death is the iust reward for my so manifolde iniquities: oh then whether shall I flie thinke I: whether shall I conuay my selfe; who shall hide mee from thy presence; who shall saue mee from thy iuste iudgment; Oh Lord, I am euen at my wits end, wishing for death, and end of my daies, and yet then the feare of the torments of Hell fire so striueth in me to the contrary, that I quake at the remembrance thereof. And when I couet to liue longer, and see more daies, and doe therewithall consider, that my life hath beene (euen from my birth) giuen and inclined so greedily to sinne, and that it is the cause of my present dread, I then loath and abhorre my longer continuance here; fearing least the aptnesse of my corrupt flesh (by the daylie rebellion thereof against the spirit) heap greater plagues vpon my poore soule. What shall I doe Lord, feare and despaire thus oppressing me on all sides; All hope of comfort hath left mee: onelie griefe and sorrow remaineth. knowing not to whom to flie for succour, or to whom to make my moane. If I

seeke to man, I know his strength, policie, wisedome, and comfort, to bee vaine; his nature inclined to weakenes and wickednesse, as mine; and in him to bee no helpe. And, seeking any worldly meane for pardon and remission of my sinne, I acknowledge it altogether transitorie, suspitious, and to no purpose; vnlesse it bee to renewe and increase my griefe, for leauing and giuing ouer the true and onely platforme of my deliuerie, seeking to a counterfeit shew of aide. Oh my good God, forbid that euer I should seeke for pardon, but onely of thy selfe, whome most grieuously I haue offended. To thee, to thee, I fall prostrate, euen in heart, sweete Iesus the onely Physitian of all sicke soules: in whose power, consisteth the alone forgiuenes of sinnes, bee they neuer so many or so great, I come, I come, though altogether ashamed, vnto thee my Sauiour Iesus Christ, who hast promised to bee a mediator for the penitent, vnto God my Father. Sweete Iesus, let me tast of thy goodnesse, in obtaining pardon for thy grieuous sinnes. It is thy propertie to call home neighs wander and goe astray, and to frame them vp in new waies, be their

sinnes

sinnes as red as scarlet, thou hast saide thou wilt make them as white as snow, and were they as purple, thou canst make them as white as wooll. Oh most sweete promise, Oh comfortable saying, Oh voice of heauenlie consolation, whereby I am comforted, whereby I am reuiued, yea now is my conscience lightned; yea now I haue found the true and onely Physitian of my long diseased poore soule, euen thy selfe, sweete Iesus, who hast called me. I come, I come; Lord stretch foorth thy hand and receiue me; giue me perfect handfast of this most comfortable saying of thine, let mee enioy the true working of this most singular medicine, thy death and bitter passion, who sufferedst for our sinnes, and earnest to take away the punishment due for our transgression, and to call vs to repentance, without which there is no hope of remission of our sins. Thy mercy is infinite, thy loue vnsearchable, and wisedome incomprehensible, whereby thou callest vs, whereby thou louest vs, and whereby thou guidest vs. And euen of meere loue which thou hast to the saluation of mee poore soule (whom thou wouldst should conuert rather then perish)

thou hast stirred vp in my heart a loa-thing of my sin, wherein I haue wal-ked, and which I haue embraced euen with greedinesse. Oh that I were as ready to come, as thou to call; so wil-ling to leaue & giue ouer ỹ fulfilling of vnlawfull desires, as thou art to saue me. Then should sinne no more dwell in mee, nor I in it: but should enioy thy continuall fauour and rest vnder the wings of thy mercy for euermore. Oh Lord I humbly beseech thee, that as it hath pleased thee to stirre mee vp at this time to repentance, and hast cal-led me from the wildernesse of wicked-nes; from deepe despaire: so to place mee in the pleasant fields of sincerity, truth, & godlinesse. As thou hast pluckt me out of the clawes of Satan, so vouch safe to hold mee vnder the shadow of thy wings, and imbrace me with the armes of mercy, that I run no longer after the vanities of this world, nor yeelde vnto the vngodly motions of the flesh, that my mind beeing free from all sinfull cogitations, I may keepe my soule an vndefiled member of thy Church vnto my liues end, in faith, in loue, in feare, in humblenesse of heart, in prayer in the true seruice of thee, and in all dutifull obedience vn-

to

to thy diuine will for euermore. And although, till thine appointed time, this miserable vale must be my continuing Citie; and that I must be driuen to vse this world, according to the necessity of worldly causes, as thy prouidence hath assigned euery man to exercise his vocation: yet grant that my minde may bee continually conuersant in heauenly things; and that though my body wander in earth my soule and spirit may haue their perfect being and abiding, by vnfaigned faith in heauen, where thou sittest and raignest for euer: That so after this mortall and corruptible life ended, I may enioy heauen indeed, among the residue of thy Saints, and with them sing laud and praise vnto thee, world without end, Amen.

O Lord increase our faith.

Another very necessarie and *godly praier, to bee said at all times* of euery Christian man feeling in himselfe the burthen of sinne, and any kind of worldly affliction: as sicknesse, enemies, want, or other aduersitie.

O gracious God, Oh Father of mercie, and wonderfull louing kindneſſe (who art the ſtay of my life, the light of mine eies, the health of my bodie, and ſtrength of my limmes) according to thy woonted loue, and Fatherly affection, vouchſafe to looke vpon mee, whoſe life is fraile and whoſe eſtate is moſt miſerable: Oh Lord there is no righteouſneſſe remaining in mee, but I am within, feſtered with the corruption of ſinne, and without, moſt ſhamefully polluted with all iniquitie. Now, O Lord, inſomuch as I confeſſe, that there is no part of my bodie free from abhomination (wretch that I am) my conſcience accuſeth mee, that I haue paſt my moſt miſerable daies in the ſenſles running forward to all fleſhly deſire, and that I haue wilfully (like a moſt diſobedient, and ſtiffe-necked wretch) caſt the moſt ſacred, ſweet and comfortable treaſure of thine heauenly counſell behinde my backe.

Yea, Lord, I cannot but confeſſe againſt my ſelfe, that I haue deſerued thy iuſt iudgement, the rodde of ſharpe correction, ſo that (if thou deale according to my deſerts) thy iuſtice

must

must needs condemne mee, and thy chastisements I cannot beare, but shall bee vtterly destroied, and quite and cleane rooted out of the land of the liuing. This, Oh Lord, is my reward, if thou deale with mee as I haue deserued: yet O mercifull GOD, one thing is my comfort, namely that although thy iustice bee sharpe, and too heauie and intollerable for flesh and blood to beare, thy mercies are great and manifolde, and thy fauour great and infinite: And therefore of meere mercie thou hast said, that thou delightest not in the death of a sinner, but desirest rather that he conuert and liue. Whereby sweet Lord, I see that thou art ready to pardone me: & therefore after my long going astray, to thee the fountaine of my saluation, in all humblenesse I heere prostrate my selfe in ardent zeale and desire to be refreshed with the sweetenesse of thy most comfortable promises againe, who callest mee most louingly, saying: Come vnto mee thou that art laden, and I will refresh thee. Hereby, sweete Lord, my silly soule is mooued to thirst after thy sauing health, and to bee refreshed with that liuing fountaine: which giueth al those which are in aduersity

uerſitie and affliction of ſpirite, moſt ſweet conſolation and comfort againe, Wherfore heare me, heare me (O gracious God) and ſatisfie mee according vnto thy wonted goodneſſe; & as thou art mercifull euen ſo for Ieſus Chriſt thy deere ſonnes ſake, deale fauourably with me; For, ſweet Lord, thou knoweſt that I am but fleſh, wherein abideth corruption, frailtie and proneneſſe to do thoſe things which the ſpirit abhorreth: & that as long as this body muſt wander here in this vale of vaine deſires, the ſpirit which deſireth contrary to the fleſh muſt needs bee cloied and letted from the performing of thoſe good things which pleaſe thee and the fleſh and the will thereof ouerrule ſo farre, that naturall blindneſſe draweth the outward man to many noiſome & vngodly attempts, and cauſeth it to grouell in the puddle of ignorance, when yet the ſpirit reſiſteth as a moſt comfortable guide to wiſedome and knowledge; Whereby ſweet Lord, ariſeth a continuall conflict betweene the fleſh and the ſpirit: the fleſh hauing many and ſundrie procurements, as the world and Sathan to pricke it forward to worke iniquity, miniſtring many impediments to the

ſpirit

spirit to stoppe the same from working that which tendeth to the saluation of my poore soule: insomuch as here in this world is no true rest, no true comfort, but dayly assaults of mortall and most cruell enemies: But sweet Lord, consider that I am but dust; in respect whereof, I am readie to doe euill, and slow to doe good: And for Jesus Christ thy deere sons sake, vouchsafe to deliuer mee from all the snares and temptations of Sathan; couer mee with the shadowe of thy wings, and let thine holie arme bee my protection to defend and saue mee harmelesse from sin and from the punishment due for my former euill and corrupt life. Let the light of thine holie spirit reueale vnto mee the waie of truth and celestiall happines that the same from henceforth may bee my shield and buckler, whereby I may withstand and faithfullie resist the furious assaults of Satan and his wicked ministers: and that no maner of euill approach neere vnto mee, as I haue deserued. O Lord strengthen me & increase my faith: haue regard vnto mee, that as I haue offended thee, and deserued many and great punishments for the same, so I may now taste of thy

pardon

pardon in Chriſt thy beloued Sonne: and that thou for his ſake wilt mercifully remoue all plagues and afflictions ſo farre from mee, as may ſtand with thy glorie, and my comfort, and vnfained reformation. And although I haue worthily deſerued many euils, as enemies in iuſtice to riſe vp againſt mee, and the wicked to deuiſe & intend matter to bring mee into diſcredit with the godly, and vtterly to ouerthrow mee, let thy tabernacle yet Oh Lord, be open to receiue me, wherin I may bee defended againſt their crueltie. And although I haue iuſtly deſerued to bee depriued of all my friends; to liue deſtitute of helpe in my greateſt need, to bee afflicted with the want of al neceſſarie things and to be throwne downe to the bottome of all diſtreſſe, to bee ouerwhelmed with ſuch calamity, that all the world might iuſtly forſake me, and in moſt diſpightfull diſdainefull and opprobrious manner, ſhake their heads at mee, reuile mee, and ſay, fie on thee, fie on thee, and that in all theſe plagues of mine, thou iuſtly with-holde thy helping hand, and leaue mee comfortleſſe in a moſt deſperate eſtate: I haue (yet) nothing to ſay againſt thee, but humbly

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to flie vnto thee, praying thee not to deale so with mee: but where thou seest my sinnes to be great, looke vpon that immaculate Lambe, thy deare Sonne, and to call to minde, the promise, that in him thou hast made: that were my sinnes as redde as Scarlet, through him they should bee imputed as white as snow. And deale not in rigour with me; let thy mercy, and not thy iustice pearce the clouds, and giue mee comfort: and refresh mee a most wretched sinner, with the sweete dew of thy holy spirite, which is the vnspeakable comfort of thy children, and which beareth witnesse in their harts that thou hast forgiuen their sinnes in Christ, and chosen them to saluation, hauing for his sake promised, that thou wilt be our Father, and wee shall be thy children. And, as a most louing father, vouchsafe vnto vs those things, which thy heauenlie wisedome shall thinke most meete and conuenient, whether it be vnto mee in this transitorie life, health or sickneſſe, riches or pouertie, or whatsoeuer else may make most for my saluation. And let me not lacke such things as are necessarie for the maintenance of this life, and whereby I may be able to pay

to

to euery man that which I owe vnto them, and that I defraud no man, but be rather helpfull to all, ſo farre as I may. And forasmuch (O Lord) as nothing can be proſperous vnto me without thy bleſſings, powre downe the deaw of thy fauour, and feede me in ſuch ſort, that (being repleniſhed) I may bee thankfull to thee, and helpfull to others that want. And for that thou haſt commanded vs to praie for things neceſſarie, Lord direct me and direct my praiers, becauſe fleſh and blood (fraught with corruption) can not rightly diſcerne what is wanting, but coueteth thoſe things that are contrary to thy good pleaſure. I moſt humbly (for IESUS Chriſts ſake) beſeech thine omnipotencie to deale with me in things in this life, as ſhall ſeeme moſt to thy glorie, that I may at thy hands enioy all things neceſſarie in this life, to the finiſhing of a godly, peaceable & comfortable courſe here, to thy glory, & my ſoules health: that after the ſame ended, I may, with all the reſt of the miſticall body of thy Sonne Jeſus Chriſt, for his merits enioie the moſt ſweete ioie of eternall bliſſe. Amen.

O Lord increase my faith, forgiue my sinnes past, and from henceforth, direct me in holines and righteousnes all the rest of my life. Amen.

A short praier for him that is afflicted in conscience for his sinnes.

O My God (whose property is euer to haue mercy; yea whose mercie is infinit, and loue incomprehensible, and who hath no delight in the death of a sinner) looke fauourably vpon mee, who haue so deepely offended thine heauenly maiesty, that I confesse no thing but condemnation due vnto mee for my manifold iniquities. My conscience accuseth mee, and mine heart bewrayeth my disobedience, being but a castaway, vnlesse it may please thee for Iesus Christs sake to turne away the plagues which I haue iustlie deserued for the same. Lord cease to be angry, & according to thy mercie, not in iustice, deale with me. And although I haue hitherto followed (euen with greedinesse) that which I should not; yet for thy sonne Iesus Christs sake, giue mee now grace to follow and imbrace that which thou commandest, in thy sonn Iesus Christ, vnto my liues end. Amen.

¶ A

¶ A praier for a competent and neceſſary liuing.

The God aboue vouchſafeth ſtore,
To him in faith that praieth therefore,
But for his gifts who thankleſſe run,
Their wealth ſhall waſte as waxe in ſun.

ALthough thy ſtore increaſe, and ſo greatly multiply, that thou be faine to inlarge thy roomes to beſtow thy fruits, yet thinke thee not diſcharged of this moſt neceſſarie exerciſe of praier: but ſo much the more abound therein for it is not the increaſe of fruits, the labour of the hands, or ſtore of wealth, that maintaineth the life, and feedeth thee, vnleſſe it be ſeaſoned with the word of God, who preſerueth all that faithfully truſt in him.

Thou canſt not liue with bread onely, (that is, with things neceſſary for the body) but by the word of Almighty God, the foode of the ſoule. And yet wee are not onely licenſed and permitted, but moſt louingly called to come vnto our heauenly Father, for whatſoeuer wee want. *Iacob* praied for foode and apparell, & obtained it with abundance. God ſeeth, before we aske, what wee want: yet

yet to shewe our duetifull obedience, and to acknowledge our helpe to come from him, we must prostrate our hearts before him in faith: asking, and he will giue knocking & he will open: seeking, and we shal surely find what is necessarie for vs. Wee see, that God of his meere mercie feedeth the fatherlesse, vouchsafing vnto them, all good things to the sustaining of life. Wherfore, whatsoeuer thou be, whether thou be rich or poore, pray faithfully, vse the gift of GOD thankefullie and reuerentlie, and thinke not that thy friends can help thee, or labour auaile thee, without the blessing of God: whereby, inioying foode and apparell, bee therewith content, and in any case dispaire not in pouertie. For the prouidence of God is great, to giue food and things necessarie to such as trust in him. And it is not daintie fare that feedeth so much as the trust in God can relieue with a small and simple diet: as doth appeare in the first of *Daniel*, by them that were so well replenished with pulse and water: and contrarilie, manie times we see the rich, for all their superfluitie, sent emptie away.

There was neuer any forsaken, that trusted in God, were their store neuer so small: not any, were there abun-

dance

dance neuer so great, that prospered vn-
to the end, without the mercy of God.
And therefore be we poore, or rich, we
must depend vpon God, that giueth
and taketh away.

The Praier.

O Thy Almighty God, and louing Father, who of nothing hast created all things liuing; thy prouidence is so great ouer them all, that thou sufferest not the most vile or simplest of them to perish for want of foode, and things requisite for them: but, seeking the same at thy hands, thou giuest it them in due season, euen to the Rauens and all things liuing: and by thine vnsearchable wisedome, hast appointed to euery liuing creature an abiding, according to his kind. But such was thine vnspeakable care of man, that thou hast created him to thine owne Image, and made him as King and gouernour ouer all the rest of thy creatures, which thou hast set and appointed vnder him, which are so farre inferiour vnto him, as where thou hast planted in him reason, wisedome, and gouernment, in them brutishnesse, being altogether vnreasonable: & where

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they liue and haue their beeing vpon the tops of cold mountaines, in deserts, vpon hills on high, and dallies below, and in sundrie other vncouth and vnknowne places, where tempest and heate, hardnesse & cold, and other continuall dangers oppresse them; thou hast giuen and prouided for man, houses, castles, and townes to preserue him from the force of windes, tempests & stormes; and from the assaults of wilde beastes of the field, (in the light and darkenesse) quietly to rest And although borne naked, thou giuest him raiment to couer & to cloath him, hearbs to his vse, and oile to make him a cheerefull and glad heart, and ioyfull countenance. Besides all this, of thy meere goodnesse, thou hast giuen him the beastes of the fielde, the fowles of the aire, and fishes of the Sea, to bee his foode and sustenance. Yea Lord, such is thy fauour towards man, that all the rest of thy creatures thou hast ordained for his vse and seruice. Oh sweete Lord, such is thy loue towards man, that thou hast most miraculously prouided for him: and yet not for all alike: For it hath pleased thee to make some rich, and some poore, some thou exaltest, some

thou

thou keepeſt low, ſome to liue at eaſe, ſome by labour: and yet none liueth without thy prouidence. And I among the reſt of the poore ſt creatures, doe acknowledge my ſelfe greatly bound vnto thee, for helping mee hitherunto. And as thy ſilly creature, & worke of thy hands, I humbly proſtrate my ſelf in heart beſeeching thee fauourably to looke downe vpon my neceſſitie, and grant mee whatſoeuer thou ſeeſt neceſſarie for me, euen a competent and neceſſarie portion here: not ouer much, leſt I waxe proud and diſdaine mine inferiours: and if it be thy will vouchſafe vnto mee not ouerlittle, leſt vrgent neceſſitie driue mee to ouermuch care, and ouermuch care carry me to vnlawfull meanes, and ſo I run headlong into thy diſfauor. But fill my baſket, and bleſſe my ſtore (Oh Lord) that I may enioy at thy mercifull hands ſufficiencie for my reliefe, and for relief of ſuch as thou haſt committed to my gouernment. And forasmuch (good Lord) as all my induſtrie carke, care and great trauell cannot any thing further mee, relieue or ſatisfie me in my neceſſity, vnleſſe thou vouchſafe thereunto good ſucceſſe: for thy mercies ſake, bleſſe mee in all my affaires;

faires; blesse my fruits in the field, my cattell, and all other things belonging either to my selfe, or any other thy servants, that by the fruits thereof, I and they may be relieued.

Blesse the workes of our hands, that they maie prosper: blesse my senses, that they waxe not dull, but bee alwaies capable of such things as belong vnto my vocation, that I maie effectually execute the same; both according to the lawes and truth of that which I take in hand, that I deceiue not, (neither by mine ignorance, or negligence) those that put me in trust: but, by truth in my calling, I maie be able to liue, and wade through the hardnes of this world, and bee rather helpefull to the poore, then burthensome to the rich. Oh Lord, bring it thus to passe; For without thy blessing and fatherly furtherance, I cannot sufficiently execute; neither can that prosper, whereupon the whole estate of my liuing or maintenance dependeth. Wherefore (good Lord) guide my hands, and blesse mine vnderstanding to the prosperous execution of all things concerning my vocation, that I may get those things which may be sufficient for my relefe,

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and maintenance of mee and mine, to the profit of my neighbours, and glory of thy blessed name. And whatsoeuer doth happen vnto mee, pouerty, or riches, make me (good Lord) of a patient, contented, and thankfull minde: that, in aduersitie I runne not headlong into such meanes as are vngodly, neither in prosperitie waxe the prouder, but watte thy good pleasure in them both, with thankfulnesse: and euermore liue in thee, and by thee; and in the end raigne with thee in heauen, where thou sittest as author and giuer of all things: grant this for thy sonne Iesus Christs sake, to whom with thee and the holie Ghost be all honour and praise for euer. Amen.

O Lord increase our faith.

¶ A short praier for a competent liuing.

Oh God, my God, thy loue is great & the care of thy creatures such, as thou hast promised neuer to suffer y least of them, that depend on thee, and seeke their releefe at thy handes, to perish, or to want things necessary for them. Wherefore (Oh Lord) I thy sillie creature, being of my selfe poore, & al-

altogether vnable to passe through this wretched and hard world, do in al humilitie and obedience, prostrate my selfe beefore thee in the name of thy Son Jesus Christ: beseeching thee that it may please thee to afford mee those things that are necessary for me; as meate, drinke, and other things expedient for the sustentation of my life here: that neither ouermuch pouerty oppresse mee, nor that I bee driuen to vse meanes contrary to thy lawes. For as thou art of ablenes and power, so art thou of will to helpe the poore, to releeue the oppressed, to comfort the afflicted, to raise the lowly, and to aid the needy; and therefore (sweete Lord) I humbly craue thy fauourable aid towards me, that thou wilt vouchsafe to blesse my store, and replenish my basket with thy blessings: that I may be able to liue in thy faith feare & loue, and be out of the debt and danger of all men, through Jesus Christ. Amen.

O Lord increase our faith.

A praier necessary after the hearing of the word of God.

Attend vnto the Gospell bright,
Heare it, and read it, and liue vpright.

It is the light and candle cleare,
That brings vs all to heauen heere.

Conſider when thou heareſt the word of God preached, it doth but as it were beate thine eares, and tendeth no further benefit, vntil (by the working of Gods holy ſpirit) it bee inwardly reuealed vnto the, & ſetled in thee. For God ſpeaketh vnto vs by two meanes: namely by the Preacher whom he ſendeth to teach vs, and by his holy ſpirit wherby his doctrine is ſo ſetled in our hearts, that we inwardly enioy the true benefit therof. For without the help of the holy Ghoſt, the voice of the preacher vaniſheth, and the hearers profit nothing at all. Saint *Iohn* ſaith, that he that knoweth God, heareth his Word but hee that is not of God, heareth it not. Whereby the ſpirit of truth is diſcerned from the ſpirit of error. The word of God is liue'y and effectuall, and pierceth more then a two edged ſword, entering euen vnto the diuiſion of the ſoule and ſpirit, &c. Wherefore pray that as the Lord ſendeth his meſſenger to ſhew his will; ſo you may both heare it, vnderſtand it, and purely

liue

liue hereafter, Pray for faith; for with out faith, the hearing of the word profiteth nothing; but it is seede sowne in dry ground, that cannot bring foorth fruit. Wherefore, let vs bee as good ground, which is watered with the dew of a constant beleefe of that which wee heare: that the word of God, which is now preached amongst vs, bee not as seede sowne in vaine. The Lord make vs all fruitful hearers, dutiful followers, and plentiful bringers forth of the fruits of his word.

A Praier before Sermon.

VOuchsafe, Oh mercifull God, to open the closet of my private vnderstanding, that the word may enter therein, and bee so receiued of mee, as that ignorance, the mother of disobedience, beeing thrust out, heauenly knowledge may enter in, and haue perfect aboade in the bowels of my hart. Giue mee grace (Oh LORD) that the seede of trueth being sowen in my heart, may take deepe roote, and bring foorth to the comfort of my poore soule, sixtie, an hundred, and a thousand fold. And let thy

ſpirit ſo rule the lips of this thy ſeruant and miniſter, as that hee vtter nothing but the word of life, with ſuch boldneſſe, as neither feare nor affection ſtop the free paſſage of the ſame: that wee thy flocke may waite for the ſame, and more and more deſire and long to picke vp the ſcrumes that fall from thy table. Send ſuch and ſo many labourers (Oh Lord) into thy harueſt, as may be both painfull, faithfull, and able to gather by little & little the deſperſed ſheaues of the Church, that are appointed to be receiued into thy celeſtiall barne. And baniſh from this wholeſome worke all ſuch as are not ſent from thee, and come not truely to edifie, but rather to reape their owne gaine: making as it were merchandize of thy word, teaching, in ſtead of truth, the traditions of men. Lord vouchſafe at this time grace into the lips that now are to ſound forth and declare thy will and grace into our hearts that are preſent to heare it: that he by teaching truely, and we by following effectually may through Chriſt, obtaine at thy hands, remiſſion of our offences paſt; light in ſteed of darknes; peace for trouble; and heauenly happineſſe in ſtead of worldly felicity: that taſting ỹ ſweetnes

nes of celestiall comfort, wee may despise terrestriall, and after this life ended, enioy the perfect ioies of eternall blisse, through Iesus Christ our Saviour and redeemer. Amen.'

O Lord increase our faith.

A praier after this word preached.

The preface of this prayer.

NOw wee haue receiued the benefit of the hearing of the word of GOD, the fruits whereof doe tend to the perfection of a godly life, and a godly life is the way to eternall life in Christ our Lord: let vs withall diligence imprint within the closet of our hearts, the gladsome and most comfortable tidings, which we haue receiued at the mouth of the messenger of God, and with a perfect faith lay vp the same in our vnderstanding, & remembrance: least that forgetting the same, & neglecting the exercise of a godly life we be taken away as trees that beare no fruit, and cast into the fire Let vs therefore pray, that God would vouchsafe to send his holy spirit the comforter, which may retaine the good

tidings of the Goſpel in our harts; wher by, we may appear as trees bearing good fruits, and ſo bee preſerued vntill the comming of our Lord Ieſus, who will then receiue vs, and ſet vs in the inheritance which he hath purchaſed for as many as beleeue in his word.

The Prayer.

O Heauenly Father, thou haſt not onely vouchſafed to make vs to thine owne Image and likenes, but alſo to ſend thy Son Ieſus Chriſt into this world for our ſaluation: and haſt by him not onely giuen vs knowledge of thy diuine will heere on earth, & left it for our learning: but alſo freely taken away our ſins, and ſet vs downe the perfect rule to direct all our actions and doings by the ſame. Which yet neuertheleſſe continueth hard and darke to ſuch, as neither by thy grace haue beene enlightned, nor by the preaching of ſuch as thou haſt ſent, beene taught, which alſo is of no effect without thine eſpeciall grace, working to the true ſeeing thereof within the bowels of the inner man. For Lord, although we heare it with

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our eares, wee cannot conceiue it in our harts, nor shew it in our conuersation, without the especiall working of thy holy spirit within vs. Greatly are wee therefore bound vnto thee, Oh Lord, for vouchsafing vs to liue in this time wherein darkenesse and ignorance is so much defaced, superstition suppressed, and thy truth (the word of life, the seed of our saluation) is bountifully distributed throughout this our Countrey, to our vnspeakable comfort, and great terror of such as hate thy trueth. Lord wee yeelde thee humble thankes, that it hath pleased thee to feede vs at this time with the wholesome bread of life, the heauenly Manna, the word of eternall truth: which as wee haue heard with our outward eares, so grant vs to bee replenished inwardly, and fedde at full that we may loath & abhorre al things which are not of the true Table of our saluation, the Gospell of thy Sonne Iesus Christ.

And forasmuch (Oh mercifull God) as we may heare and not perceiue, and read and not vnderstand without the light of thy holy spirit, guiding and instructing vs, I humbly beseech thee to inspire our hearts with a true vn-

derſtanding of that which this day wee haue heard, by the meſſenger and preacher of thy word. And graunt that it may ſo worke to the amendment of our liues, and the increaſe of faith, feare, and loue of thee, that it may continually abide with vs, & (to our comfort) effectually worke in vs vnto our liues end: and that we may accept the ſame at the mouth of thy meſſenger, as deliuered euen by thine owne heauenly voice, as indeede it is, ſo long as it differeth not from thy holy word and Goſpell, giuing all the praiſe and glorie vnto thine owne ſelfe. For he is but a miniſter to declare thy will vnto vs, who are the ground, and thy word the ſeede, which being ſowne in our hearts by the Miniſter, may not onelie take ſome roote, but grow vp effectually, to our comfortable education and learning. And giue vs grace (Oh heauenly God) in this ſo pernitious a time of ſects, ſchiſmes, and dangerous controuerſies, that wee may beare conſtant harts, careful & deuout mindes to the truth, auoiding (with diligence) the perſwaſions of ſuch as ſeeke to ſet vp ſuperſtition, and maintaine errors, and vntrue doctrine. And as the Niniuites at the preaching of Ionas re-

repented their sinne: so giue vs grace not onely for a time, but earnestly to bewaile our manifold offences, and wholly cleaue to fulfill the truth of thy lawes, to the saluation of our poore soules. Let not Satan (sweet Lord) at any time wrest thy trueth sowen in our hearts, neither let him nor his ministers preuaile in sowing tares, cockle, or darnell among the Gospell, as they continually seeke and desire to marre the harueſt of thy good fruits. And though they be few (by reason of our owne corruption) which wee haue gathered by the hearing of thy Gospel; yet (sweet Lord) vouchsafe to increase them, by vertue of thy holy spirit working within vs. And let not our desire of seruing thee, bee either choaked, or snared with the vnlawfull desires of this most wretched world: but that we may rightly & truely discerne the truth from false doctrine, and may vnderstand who are the true Ministers, with earnest attentiueneſſe vnto the vtterance of thy will by them; carefully and warily auoiding the counterfaite barking of such as speake for their owne benefit, hauing further respect to their owne pleasure, profit, and commoditie, then to the edifying of our

poore ſoules. Theſe thou reſemblest to Woolues, taking vpon them (vnder the ſhadow of ſimplicitie, & fained ſhew of innocency) to guide thy flocke, being indeed moſt deteſtable hypocrites and deuourers of thy ſheepe. Whom I beſeech thee to cut off from that godly and diuine function and office of preaching, that thy truth being at all times purely vttered by good and deuout paſtors, we thy poore flock may for euermore be truely edified & continue within the hurdles of ſincere conuerſation and godly liuing, to the praiſe of thy holy name, and to the attainment of our heauenly inheritance, for thy Son Ieſus Chriſts ſake. Amen.

O Lord increaſe our faith, & make vs euermore attentiue hearers, true conceiuers, and diligent fulfillers of thy wil.

A ſhort praier after a Sermone.

MY gracious Lord of thy bountifull goodneſſe, thou haſt (through thy ſon our Sauiour) ſent for our learning, & to our vnſpeakeable comfort, the word of truth, the Goſpell of our ſaluation, which none can learne but by hearing;

and

and none can preach vnlesse hee bee sent: I humbly beseech thee therefore to giue mee thy grace, that as I haue heard thy word at this time by thy minister and messenger, so I, and all the hearers may bee able perfectly to retaine the same in our hearts according to thy heauenly will vnto our liues end. Amen.

O Lord increase our faith.

A thanksgiuing to God for his benefits.

Blesse thou the Lord that giueth blisse,
He blesseth him, that thankfull is:
But he, the thankelesse doth despise,
And listneth not vnto their cries.

BE thankfull vnto Almightie GOD, for al things, in the name of our Lord Iesus christ: who hath left vs a perfect pattern of thankfulnes, by his cõtinuall lifting vp his eyes to heauen, giuing thanks vnto his heauenly father, for al things. By whose exãple, we are taught to giue continual thanks as a testimony of our good wills for his benefits

bee

beſtowed vpon vs. Let vs pray alwaies; let vs alwaies reioyce, and without ceaſing giue thanks, for it is the will of God the Father, in his Sonne Ieſus Chriſt towards vs. Saint *Auſtin* briefly in this wiſe exhorteth vs to be thankful, namely, heartily to ſay, GOD be thanked, which is but ſhort, yet not ſo ſhort as ſweet (no doubt) in the noſtrils of his heauenly Maieſty, and an acceptable ſacrifice. *Chriſoſtome* alſo willeth vs to giue thankes vnto the Lord, & to bleſſe him, yea although euill chances happen vnto vs, and then ſhall thoſe euils bee taken away: and on the contrary it muſt needs follow, (hee ſaith) that if proſperous things happen vnto vs, and we continue vnthankfull, our proſperity ſhal be turned into aduerſity. So pure a balme and ſweete odour is giuing of thankes, that the Lord taketh it as a moſt acceptable recompence for all his benefits. Which ſince we cannot otherwiſe deſerue, let vs continually ſay, the name of God bee praiſed: and that, not with tongue onely, but from the depth of the heart. For it is a term ſometime vſed of the wicked, who haue their reward with hypocrites. But bleſſe the Lord in faith and thou ſhalt bee bleſſed both in thy going out and comming

in,

in, both in the house, and in the field, in all things, at all times, and in all places. The chiefest manner of thanks vnto god is obedience vnto his wil, and to accept with patience whatsoeuer shall happen vnto vs: yeelding our selues to the will of him that sendeth the same. For true thankfulnes is not in the tongue, but frō the hart; which being fraught with vnfained loue to God, rendereth thankes acceptable, though the lips moue nothing at al. Yet for the outward testimony of our thankfull minds, let vs openly giue praise vnto him that giueth all good things.

The Praier.

O my God of vnspeakable mercy, & Father of maruellous louing kindnesse, the onely giuer of good and perfect gifts, who art more ready to giue, then we to aske: hearing before wee call; and giuing, before wee desire, things necessarie for vs: I yeeld thee humble thankes for thy continuall fauour and kindnesse towards vs thy poore creatures: for whose saluation, when wee were lost, thou wast contented, euen of thy meere loue to send thine onely delight into this world, thy Son Iesus Christ, taking humaine nature

vpon

vpon him, and abiding the most bitter pangs of death vpon the crosse, to redeeme vs againe into thy fauour, which by our disobedience was lost: to bring vs from darkenes and the shadowe of death (whereunto our blindnesse had brought vs) into the light of truth to restore vs from ignorance and error, to wisdome and knowledge; then the which a more precious gift could not haue bin bestowed vpon vs, poore wretched creatures. What greater comfort, what greater ioy, what greater benefit could thy diuinity haue bestowed vpon fillie man, then of a cast-away to make him a saued soule; of a lost Sonne, the child of GOD; and of a poore banished wretch an inheritour of the kingdome of heauen? Lord, such was thine vnspeakeable loue, and the benefit that the obedience of thy Sonne purchased for vs, that if it were possible for vs to yeelde vnto thee as many thankes and praises, as could fill euen Heauen and earth, and did yeeld our bodies and soules to bitter torments in hell, in that lake from which thou hast redeemed vs, it were nothing in recompence of the least part of this thy loue, in giuing this sacrifice thy Son (in whom

whom was thine onely and whole de-
light) to pacifie thine owne displea-
sure, and to purchase thy fauour and
loue againe: A thing maruellous,
that the offended, should seeke attone-
ment with the offender, after so vn-
speakable a meanes, and yet requiring
nothing at our hands, but thankeful-
nesse and obedient hearts. Lord giue
vs thankefull hearts, that wee may
yeeld thee all possible praises: which
although I cannot sufficiently, yet
Lord I yeeld thee thankes euen from
the bottome of my heart, from the very
depth of mine vnderstanding; who
hast deserued farre more then anie
man or Angell can by any meanes sa-
tisfie, not onely in giuing thy Sonne
for vs, but in leauing vnto vs a conti-
nuall remembrance of the same thine
vnspeakable loue, thy gospell, where-
in consisteth the rule whereby wee are
directed, euen thy word: which, al-
though heauen and earth passe and pe-
rish, yet shall not one iot thereof (as
thou hast promised) diminish or de-
cay; and without the which we should
haue continued in our accustomed
blindnesse and ignorance. These thy
benefits are vnspeakable: yet, sweet
Lord, the creating vs after thy like-
nesse

nes, and making vs after thine owne image, deſerueth no leſſe praiſe and thankes, where it lay in thy power, to haue faſhioned vs after ſundry other formes, as of wormes in the earth, fiſhes in the ſea, and beaſts of the land, moſt vgly & moſt ſtrange, hauing neither knowledge of thy will, ſenſe, nor feeling of thy goodneſſe (which is the ſweeteſt comfort in ỹ world, yea without the which is no true comfort at al) nor enioying any qualitie either of body or minde, which is any thing at all comparable to the gifts which thou haſt indued mankind withall. Moreouer (O Lord) I thanke thee, for all other thine vnſpeakable mercies and benefites continually beſtowed vpon me: for thy feeding cloathing, and protecting mee and mine hitherto, giuing vs all things neceſſary both for our ſoules & bodies. And, ſweet Lord ſeeing that of my ſelfe I am nothing neither can do any thing of my ſelfe without thine eſpeciall helpe, for my reliefe & maintenance, I humbly beſeech thee (for thy ſon Ieſus Chriſts ſake) as of thy free fauor & mercy, thou haſt vouchſafed vnto vs thy creatures, al theſe & many other vnſpeakeable benefits hitherto ỹ ſo thou wouldeſt vouchſafe ỹ

like loue and tender care towards vs alwaies hereafter, that we may prosper in our vocations, and goe forward in the daily seruice of thee, and through the merits of thy Son Iesus Christ, obtaine pardon for our sinnes past, and liue in faith, feare and loue hereafter, enioying all things requisite for our reliefe, for Iesus Christ thy deare sons sake Amen.

O Lord increase our faith.

A short thanksgiuing for the benefits of God.

I Yeeld thee all humble and possible thankes (O mercifull God) for that thou hast not only heretofore tendered the saluation of our poore soules, and by the death of thine only sonne, redeemed vs from death to life: but doest also continue a tender care of vs, preseruing vs as the apple of thine eye, from the daungerous assaults of Sathan; and prouidest for vs all things necessary, deseruing more thankes and praises, then the tongue of men or Angels can declare. Accept these my praises and thanksgiuing (O Lord) I beseech thee, and increase in mee a

daily

daily deſire to praiſe thy goodneſſe, acknowledging all and euerie good and perfect gift to come from thee: to whom with the ſonne and the holy Ghoſt, bee all honour and vnceſſant praiſe, for euer and euermore. Amen.

O Lord increaſe our faith.

¶ A deuout praier that wee may alwaies haue conſideration that we muſt die: which as it is good at all times, ſo eſpecially in the common plague or ſickneſſe.

Remember as thou art a man,
So muſt thou die, none ſhun it can,
Nothing more ſure, the time vnſure,
Wherefore take heede liue not ſecure.

SYLENVS the philoſopher hauing knowledge but by the inſtinct of nature, before the publiſhing of the Goſpel, ſaw further into the miſerable eſtate of men in thoſe daies, then we endeuor to vnderſtand, liuing too ſecurely now in the cleare light of the ſame:

same. for his opinion was, that if we cõsider with our selues what we are, wherof we are, and what we shal be, we could not but lament our miserable estate. Which saying of his was maruelous then when men liued in darkenesse, but much more maruelous, that it is no better considered & regarded now, in the time of the light of truth. For where wee should haue greater care to liue wel, we liue in wicked securi y, where we should haue greater care to do wel, we foolishly thinke to liue for euer, and so are wee oftentimes taken vnawares: But let vs perswade our selues, and not onely perswade, but fully resolue our selues that we shall die, and let vs indeuour to make a good end. For a good end excuseth a bad life past, and an euil end is a great argument of an euil life, and eternal death.

Forsake sinne, and imbrace death willinglie; so shalt thou seeme happy in this life, & not vnhappy at the houre of death In the morning, thinke not to liue till night, and at night think not to liue til morning: so shalt thou liue much the more circumspectly, and be alwaies ready to die.

Account thy selfe in this world but as a guest that lodgeth for a night, and so

ſo departeth in the mornir g: and as a wandring pilgrim of no certaine abode, lift thy minde to God, hauing heere no certaine Citie. For if thou liue tenne, a hundred, or a thouſand yeeres, there is no helpe but the graue muſt bee thine end. Bleſſed are they that die in the lord, wherefore prepare thy ſelfe to die; truſt not thine own wiſdome, for that will deceaue thee, but in the wiſedome of God, that thy hope may bee ſure; his ioyes thine, & his goodnes thine inheritance.

The praier.

O God the onely giuer of life, and the maintainer & preſeruer thereof, and the life after death; grant mee continuall due conſideration, that this body of mine is builded vpon an earthly foundation, & framed of the ſubſtance of duſt and clay which is not durable, the glory whereof vaniſheth like the flower of the field, which is ſoone cut downe and withered. The body is the manſion, or rather the priſon of the ſoule, and the ſame ſo featle, weake and feeble, ſubiect to ſo many infirmities diſeaſes, griefes and maladies, yea ſo many cauſes

causes that procure the dissolution of body & soule, that death often happeneth when we thinke least thereon, it commeth suddainly as the lightning, and taketh vs vnawares. Wherefore grant, Oh God of my life, that I may haue such continuall care, foresight and diligent respect vnto the direction of my doings, cogitations, and words, as I load not my poore soule so much with the burden of senseleſſe security, sin and iniquity, that the bodie (being suddenly entangled with the snare of death) be carried where there is no rest, no ioy, no comfort or consolation; but continuall mourning, weeping and anguish of minde. As the glutton spoken of in thy holy Gospell, who (going on blindly, looselie, and carelesslie, without regard either of thee, or remembrance of his end, in most detestable couetousnesse and all kinde of wickednesse) was suddenly taken from his mucke & wealth (which hee had wrongfully gotten, and miserably hoorded vp, denying poore Lazarus the crummes that fell, and were taken from his table) and was carried by the diuell and his angels into euerlasting and most painefull torments, where was weeping and gnashing of teeth.

Oh

Oh (my ſweet Lord) let not my hart bee blinded with the baite of vanitie, nor (nouſeled in the delights of this world) ſo intangled in the net of concupiſence, or clad in the weedes of wilful forgetfulneſſe of mine eſtate, that I be taken as the rich man, who (deuiſing within himſelfe to enlarge the barne, wherein hee might conuey his graine ſo much increaſing and ſtanding in his euill conceipt of couetouſnes, thinking himſelfe moſt ſecure) was taken vnawares from his aboundance, and left his riches he knew not to whom. Oh moſt gracious and louing God, an vnhappy end. For in ſtead of heauenly contemplations and godly cogitations (which thou requireſt at all times of ſuch as are thine, but eſpecially at the houre of death) there appeared in him a moſt horrible intent of couetouſnes, which thou vtterly abhorreſt: a manifeſt token, good Lord, of forgetfulnes of his end, and an argument, that hee was the child of Satan. But thou ſhewest mercie to as many as conuert and turne to thee.

Oh my moſt louing father, lighten mine eies, that I ſleepe not in ſinne, to wander in darkeneſſe, according to the will of the fleſh; that I fall not vnawares

wares into the dungeon of destruction, death and hell, but make mee alwaies ready and willing to come vnto thee, euen with desire, when it pleaseth thee to call me, in laying thy hand (by any plague or sickness) vpon me. Let mee not draw as it were backward, when thou inuitest me to the sweet banquet of thy heauenly kingdome, as by thy Word and Gospell preached and reuealed vnto vs, which is an especiall calling of vs: and when I feele my selfe distempered, greeued or vexed with any kind of sicknesse, plague or disease, which is another of thy callings, and an especiall warning that we must die, or when by course of time in extreame age, we imagine our end to be neere: But Lord when I am at my daily businesse and labour, when I eate or drinke; when I am in my best temperature & health, in my chiefest yeeres, at all times, and in all places, giue me grace to think that death standeth at my elbow, alwaies ready to stricke me; that I sleepe not in sin and security, till the time suddainely come of my departure, and so be taken vnprouided, and perish without repentance. Oh Lord, who can perswade himselfe to liue long? see many dates, espe-

especially in dangerous and contagious times of sickenesse, seeing so many examples daily to put vs in minde of health. For in the most temperate time of health, some at their mothers pappes (by humaine iudgement likely to liue long) suddainely giue vp the Ghost; some in their youth, some in middle yeares, yea and when graueſt experience aboundeth, are suddainely called away, and are no more seen. All which notwithstanding (O Lord) such is the blindnesse of our nature, that we thinke this world a continuall being for vs, and couet euen with greedines to see many daies, where we heape sinne vpon sinne, to the ouerburdening of our poore soules, seldome or not at al thinking to die. But grant my most sweet Lord, that as I desire to liue, so I may haue a greater desire to liue wel, that I make an happy end, abandoning the feare of death, that the cogitation thereof may dwell in peace within the mansion of my heart: and when it shall approach neere vnto me, I fly not from it, but may go forth with ioy to meet the same, considering that it is a meane to end my cares, and to begin my ioies: It is the finishing of sorrow, & an entrance into blisse, which

made

made thy seruant Paul to say, That he desired to bee deliuered from the burthen of this life, and to bee with thee, where is nothing but ioy vnspeakeable; and contrary, here on earth, nothing but care & woe: which mooued thy seruant Iob to cal this life a warfare, and this world a wilderneſſe, where is nothing but conflictes betweene the flesh and the spirit, daily increase of sinne, and continuall care of vanities. Oh God giue vs carefull harts to loue thee: while we liue here, giue vs continual fear, vnfained zeale, perfect faith, and godly care to doe good to all men, and earnest desire to come vnto thee, who art the end of all trouble and labour, and the beginning of ease: the end of strife and the beginning of peace: the end of all misery, and the beginning of all blisse: the end of death, and the beginning of life, whereunto sweet Lord grant that with vnfained desire, we may faithfully endeuour our selues to come, where thy Sonne is gone before to direct vs the way, and where thou sittest to iudge according to euery mans deserts, making all those that thou findest with the lampe of true faith burning in their hearts, partakers of the euerla-

ſting ioyes thereof. In number of whom, Oh ſweete Lord, accept me heere, and cleanſe me from all my ſins, that I may appeare among them in the world to come, through the ſame Jeſus Chriſt our Lord; in whoſe name I commend my ſelfe vnto thy hands, to liue for euerin thee ſweete God. Amen.

O Lord increaſe our faith.

¶ A ſhort praier to be mindful and ready to die.

O God, in whoſe hands conſiſteth the life of all mankind, for thy Sonne Jeſus Chriſts ſake, vouchſafe to giue me grace, to ſet before mine eyes (as a moſt certain mark, whereto this fraile body of mine muſt tend it ſelfe) the image of that, which is to ſ faithful, the end of paine, and the beginning of pleaſure; the end of miſerie, & beginning of bliſſe: but to the ſecure & careleſſe, the end of their pleaſures, and beginning of eternall paines: and vouchſafe (good Lord) earneſt deſire of ſeruing thee, and leading my life according vnto thy will: that whenſoeuer it pleaſeth thee to call mee, not being

(through

(through feare) stricken with doubt of condemnation, but euen at the last gaspe, through vnfained faith in Iesus Christ, may take and haue taste of eternall saluation; that death bee not terrible vnto mee. but rather when it commeth, I may with ioy receiue the same, in the name of Iesus Christ, mine onely Sauiour and Redeemer. Amen.

O Lord increase our faith.

A short praier for al men, at al times necessarie.

Pray thou in faith for each degree,
As God by Iames commandeth thee:
So shalt thou prosper in thy waies,
And liue foorth many and happie daies.

THis praier followingis for the prosperous estate of al men in general, and hath manie necessarie branches, very fit to be often vsed of Christians; wherein, they pray not onely for themselues, but they craue things necessarie, as well for them that are absent, as present, yea for al men; a thing most commendable and godly. And therefore S. Iames willeth vs to pray one for ano-

ther that we may be heard of God: for the prayer of the righteous auaileth much. Loue thy neighbour as thy selfe, saith saint *Paul*, and pray instantly for al men. Whereby wee see, that it is not enough for vs, neither are wee discharged, praying only for our selues, but we must pray for al men. Wherein is also included a commandement to pray for our enemies, that God wil blesse them with spiritual blessings, whereby they may become conformable to his wil, & so decline from their pretended euils against vs: but we should especially pray for al Christians.

¶ The praier.

O almighty God the father of all that beleeue in thee, haue mercie vpon vs, who most miserably haue offended thee. Remember not our offences, nor punish vs according to the multitude of our Sinnes. Pardon vs, and spare vs good Lord whome thou hast redeemed with the bloud of thy Sonne:

Direct

Direct all our cogitations and actions, that wee giue no occasion of thine anger towards vs: for euer mercifully saue and defend vs from sinne and mischiefe, from the crafts and assaults of Satan, from thy displeasure and eternall damnation. Good Lord for thy mercies sake, deliuer vs from darkenesse and misbeleefe, from hautinesse of minde, from malice, enuie, hatred, or double dealing, from euill motions of our corrupt flesh, and from all worldly vanities. Saue vs from plague and pestilence, from extreame hunger and famine, from sudden death, from heresie and false doctrine: and grant vs alwaies will and ableues to fulfill all thy most godlie commandements, with a cleane and pure heart.

We presente with vs (good Lord) in all our troubles, vexation of mind, & at the houre of our departure hence. And for thy moere mercies sake, be thou fauourable vnto vs in the day when we must giue account of our life past, that wee be not rewarded according to our deserts: but by the merits of thy Son Iesus Christ, may enioy eternall saluation. Oh most mercifull and euerliuing God, I most miserable & most wretch-

wretched ſinner here humbly proſtrating my ſelfe before thee, beſeech thee to liſten to my petitions. Grant vnto thy vniuerſall Church godly and deuout Preachers of thy word and Goſpell; that it may daily increaſe in vertues and godly gouernment, growing and proceeding from faith to faith, truely knowing thee, and vnfainedly ſeruing thee. Grant vnto thy ſeruant *James* our King, true vnderſtanding of thy will, and vnto his Counſell knowledge, and wiſedome; that vnder him, for him, and in thy name they may eſtabliſh good lawes, ſtatutes and ordinances, for our good and godly gouernment: and vnto all thy people, grace continually to fulfill the ſame. Bee thou (good Lord) his defender in all aſſaults of his enemies, and ſo rule his heart in thy faith, feare, and loue, that he may alwaies ſeeke to aduance thine honour and glorie, deface ſuperſtition, errour, and falſe religion, and euer bee able to vanquiſh and ouercome ſuch as riſe vp againſt him, or ſeeke the contrarie. Lighten the hearts of all Biſhoppes, Miniſters, and Paſtors of thy Church with right vnderſtanding, and ſincere knowledge of thy word, that they may

not onely in speech, and doctrine, but also by their conuersation and life, soundly and sincerely vtter the same, & cause the same to be taught and published to the true edification of thy people. O Lord, let not such as are put in authoritie to see the due execution of thy lawes, be slow, negligent, or ignorant therein: but indued with grace wisedome, vnderstanding, and boldnes may execute iustice and maintaine thy truth, without affection, fauour or respect of persons. Vouchsafe to indue vs all with continuall vnfained good will one toward another, that we may liue all the daies of our life in vnity, peace, and godly agreement, pleasing thee, by liuing according to the rule of thy blessed commandements. Grant vs (Oh Lord) feruent desire to bee where thy word & Gospel is preached & taught; & indue vs with thy grace to heare and bear away, and not onely to heare and bear away, but to exercise the same in our life and conuersation, that the truth of thy Gospel, which is the fruit of thy holy spirit, may daily increase in vs. And call home all wandring soules which are carried into blindnes by the subtilties and procurements of Satan and his wicked ministers, following

ſtrange Gods, and worſhipping thaſ that cannot auaile in their diſtreſſe, giue them (oh Lord) repenting hearts conuerting the ſoule. Shew them thy true light, that they ſeeing it (though a far off) may by little and little, attain vnto, the perfect inioying of the ſame. Strengthen all them that haue taken hold of thee by true faith and pure religion, that they fall not from thence by the deceiueable ſhews of any counterfeit ſect. Comfort thoſe that are weake, & lift vp thoſe that are downe, that they by thee, and thou by them, maiſt beat downe, and keepe Satan vnder our feet. Vouchſafe, good Lord, to giue ſuccour, help, and comfort, to all ſuch as are in any kinde of affliction, danger, neceſſitie or tribulation. Preſerue and keep ſafe all ſuch as labour or trauell by ſea or land, for the benefit of our Common-weale. Strengthen all women with childe, and ſend them good deliuerance. Comfort all them tha are ſicke, and giue them either patience to beare it, or mitigate their griefe. Giue health and nouriſhment to all yong children, and grant them grace to goe forward in nurture and knowledge of thy will. Lord wee beſeech thee to ſhew compaſſion vppon all

ſuch

such as suffer imprisonment, and giue them deliuerance at thy good pleasure. Prouide (good Lord) for such poore children as are fatherlesse or helplesse: consider the cause of all widowes, and be helpfull to them in their distresses. Lord haue mercie vpon all men; forgiue our enemies, and such as persecute vs: and if it please thee, turne their hearts. Fructifie those things on earth, which thou hast appointed for our vse: and so increase the same, that wee may enioy the fruits thereof, with sufficiency for our necessities, in time conuenient. And vouchsafe to giue vs grace, to fall downe vpon the knees of our hearts with vnfained repentance of our sinnes, that wee may obtaine, at thy mercifull hands, pardon for our offences, negligences and ignorances; and vouchsafe to indue vs with thy holy spirit that we may goe forward in daily amendment of our liues, and gouerne the same according to thy will, vnto our liues end. Amen.

O Lord increase our faith.

¶ A praier for the true obſeruation of the commandements of the Lord.

Pray that thou maiſt fulfill the will,
Of him whoſe hand defends thee ſtill:
And thoſe precepts forget thou not,
Which Moſes for thy ſafety wrote.

BLeſſed is the man (as ſaith *Dauid*) that delighteth in the law of the Lord & meditateth therein day and night, he ſhal be bleſſed in his goods, in all that he taketh in hand, at his going out and comming in, and in all things. But contrariwiſe, he that declineth from his commandements, and neglecteth them, ſhall bee accurſed in all his waies, and nothing ſhall proſper with him, although for a time it flouriſh in ſhew, the end of the ſame wil be euil. And therfore *Dauid* in his praiers (conſidering his owne infirmity) beſought the Lord to inſtruct him in his commandements, ſaying; Make me O God to vnderſtand thy lawes, & I wil meditate vpon all thy wondrous works: yea his

his delight was in the commandements of God. And *Salomon* saith, That hee that turneth away his eares from hearing the law, his praier shall bee abominable. For it is the will of God, that we should keepe his Commandements. Pray therefore that God will stirre vp in you an vnfained zeale in all your doings and enterprises to obserue the law of the Lord: which none, without the especiall helpe of the spirit of God, can doe: pray therefore for the aide of the holy Ghost, to doe the will of God. But we may not thinke, that wee can performe the law of God so soundly, as nothing shal be found a misse in our doeings though we be neuer so precise; for then we deceiue our selues. For wee are all sinners, and therefore what we want in performance of the wil of GOD, Christ is ready with his merits to answer for vs. Yet may we not be therefore dissolute, and careleſſe, but studious in the commandements of God: and for that to performe them to the vttermost wee be vnable, we must craue Gods assistance to doe it as farre forth as possible wee may.

The

The Praier.

O almightie Iehoua, God of heauen and earth, who hast promised thy selfe euen from the beginning, to bee our Lord and our God, our shield, & our fortresse, our buckler and defence, our castle and refuge: who hast brought vs with a mighty and strong hand, with an outstretched arme, out of the land wherein we were straugers wherein we liued in bondage, vnder the yoake & tyrannie of Antichrist & Satan, into the land that floweth with the milk & hony of true religion, wherewith thou feedest the soules of the faithful ones, to their vnspeakable comfort: Graunt that as through thy meere mercy and loue thou vouchsafest to bring vs into this world, and to frame vs to thine owne image and likenesse, so wee may account thee as our onely God, worshipping none other besides thee, making to our selues none image of any likenesse, either of things aboue, or things beneath, nor to seeke helpe at the hands of any (as a God) beside thee: who, as by thy mighty power thou broughtest the children of Israel

out

out of Ægipt, by the hands of Moses and Aaron, where they were in bondage, where they were continuallie oppressed with sundry kinds of vexations both of body and minde: So thou hast vouchsafed to bring vs, and to deliuer vs from a greater bondage, seruitude and slauerie, euen from the power of Sathan, vnder whose tyrannie wee rested, and now escaped not by any other policy, strength or power, but by the bloodshedding of thine onely Sonne Jesus Christ, who tooke vpon him the death of the crosse for our sakes, to bring vs from darkenesse (wherein wee walked according to the will of the flesh) vnto the true knowledge of thee againe; and to redeeme vs out of the bondage of sinne into the land of righteousnesse, from blinde ignorance to the bright shining day starre of thy heauenly will, who art not onely a most louing and gentle Father, but also a most sharpe punisher, and reuenger, who art not onely desirous that wee should come vnto thee, but art also most zealous ouer vs, least wee should seeke or follow any other Gods besides thee. Yea in all our afflictions and troubles, thou wilt that we seeke only vnto thee, and being

being relieued, to attribute the only meane thereof vnto thy ſelfe; whereby thou haſt promiſed to bee mercifull vnto thouſands that loue thee, keare thee, ſeeke thee, and truly take hold of thee, as their only God: and againe, threatneſt vengeance vpon the third & fourth generation of them that hate thee, and follow ſtrange Gods, neglecting thy commandements. O ſweet God, vouchſafe that wee neuer put our feete towards any ſtrange Gods, appeare their help neuer ſo likely or plentifull; but that it may both now and euer, continue in our hearts, to confeſſe both in word and conuerſation, that there is none other God beſide thee who art a moſt gracious and louing father. Haue mercie vpon vs, O Lord, haue mercy vpon vs, & ſo vouchſafe to direct vs in all our doings, cogitations, and words, as wee may alwaies and in all things, fulfill thy will, without taking thy holy and moſt glorious name in vaine, by blaſphemous ſpeeches, diſhonouring the ſame. Keepe vs moſt louing father, not onely from the moſt deteſtable ſin of periurie, whereby thy holie name is often defaced, & as it were troden vnder foot, as in making it the author of abomi-

ominable, falshoodes and lies: but from all friuolous and vaine oathes, which (to the great griefe of thy children, and dishonour of thy name) are most vncomelie in the mouths of such as vnreuerently and rashly vse it, euen in common speeches, without any vrgent cause: whereby they fall into the most hainous sinne of taking thy most glorious name in vaine. Oh LORD forgiue vs, and grant that we may vse such a reuerent manner, and godly order, in triall of matters in controuersie, as we may be alwaies true hallowers, and not abusers of thy name therein. And forasmuch as thou within sixe daies didst finish all things in the beginning, and in the seuenth day didst rest from the same labour, commanding vs to obserue the sanctification of the same for euer, and to rest from all labours, trauels, and worldly busnesse; and not onely our selues, but all other whome thou hast committed to our charge, as Seruants, Oxen, Asses, & such like: Grant that we may not only lay aside all worldly cares and busnesse on the Sabbath day, resting our wearied members, but may in all things, sanctifie and keepe it holy, with

godly

godly exercises, diuine praiers, and heauenly meditations, with carefull and diligent regard to the auoiding of al wanton pastimes, foolish and vncomely exercises, and vnlawfull practises, whereby oftentimes, the affection beeing moued to impatience, powreth forth choler, to the dishonouring of thee. Let our conuersation be altogether modest, mortifying our owne desires, wholly applying our selues not onely on the Sabboth day, but all the weeke, yea all our whole life, to the seruice of thee to the honouring and glorifying of thy name, to the benefite of our soules, profit of our neighbours, and due reuerence to our Parents, whome thou hast commanded vs to honour, loue and obey, as the instruments of our beginning, thou beeing the worker man. Grant Lord, that wee truely and vnfainedly reuerence them as thou willest wee should, that we may long continue vpon the earth, not in the number of careles and disobedient children, in whom resteth no thankefulnesse for so great benefites had and receiued at the hand of their parents, from whom thou hast said thou wilt withhold thy blessings, and altogether depriue them of their liberty,

berty of liuing. But grant that wee may so order our selues by thy grace, both to them and other our superiours, that we may receiue at thy hands many good gifts and length of daies here according to thy promise in Christ.

Let it likewise please thee, O Lord, for to continue thy blessings in, & vpon vs, that it may goe well with vs all the daies of our liues. Take from vs, sweet Lord, all desire of reuenge, all rancour, malice and hatred, lest the diuell (who readily stands to pricke vs forward to a desperate minde) procure vs to slay the innocent. We beseech thee Lord, let not at any time such euill imaginations enter into our harts, lest we giuing our selues ouer therunto) loose the raines of our natural disposition, which is so inclined to wrath, that vnlesse the strength thereof bee subdued, or the venemus sting thereof, pluckt out by vertue of thy holy spirit, it prouoke vs to waite opportunitie, to wreake our malice with violence vpon such as by small occasions haue offended vs: yea and by little and little breake out into the flame of deadly hatred, and to seek to destroy the innocent.

Oh Lord forbid it, and keepe vs from the

the moſt pernitious ſinne of adulterie, which beeing ſo odious in thy ſight, thou cauſedſt to fall in one day for the ſame 23000, but indue vs with thine holy ſpirit, that wee may keepe our bodies cleane and vndefiled members of thee, & indued with perfect charitie, may abandon all occaſions that may procute vs to offend thee; retaining a godly behauiour, which thou deereſt loueſt, and expell euill concupiſcence which thou moſt abhorreſt.

Oh mercifull God, vouchſafe to keep vs from taking any thing by indirect meanes from any man whom we ought to loue as our ſelues. The deſire whereof, good Lord, proceedeth often by ſcarcitie and want; by pouerty and neede, which indeede thou art able and willing to relieue, without any ſuch vnlawfull meanes. And therfore, I beſeech thee to grant vs a ſufficient and neceſſarie portion, or elſe conſtancie and vnfained hope in thee, to bee relieued in thy good time, and vtterly to deteſt the horrible ſinne of ſtealing: for thou haſt promiſed neither to fail vs, nor forſake vs, calling faithfully vpon thee in time of our neceſſitie. And as we ought to be ware of taking any thing from others by ſtealth: So likewiſe vouchſafe when

(when any occasion serueth, or matter forceth, to beare witnesse of the truth in any controuersie) to grant vs heedfull mindes, to depose and testifie that which is trueth, according to our knowledge, without any respect either of ability, friendship, or fauor of the one, or the enuie, malice, or pouerty of the other. And grant that we raise no false accusation or slaunder vpon any man; considering that the same fault whereof wee wrongfully accuse another, shall bee imputed great vnto our selues: but that wee may keepe our mouths from speaking any thing hurtfull vnto others, and shew our selues helpefull, both in word and deede: and like good men muse and meditate aforehand, what wee ought to speake, not letting the bridle of our lips loose, to babble out that which first commeth into our mindes, and that we may content our selues with our estate, whatsoeuer thou sendest, without an vngodlie desire of any thing that belongeth vnto our neighbours. And grant vs by thine especiall grace, euermore truely to obserue, and faithfully to fulfill all thy most godly commandements, in the name and for the sake of thy Son

Iesus

Jeſus Chriſt. In whoſe name, aſwel for grace to keepe thy lawes, as alſo for all neceſſaries for body and ſoule, I hartily beſeech thee by that forme of prayer, which hee hath ſet downe vnto vs in theſe words:

Our Father which art in heauen, hallowed bee thy name, thy kingdome come, thy will be done in earth, as it is in heauen. Giue vs this day our daily bread, and forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs, and lead vs not into temptation, but deliuer vs from euil. Amen.

O Lord increaſe our faith.

A ſhort Praier to fulfil the Commandements.

FOrasmuch, Oh God of all wiſedome and mercy, as thou for our direction and good liuing, haſt (by the handes of thy Prophet) ſet downe & preſcribed vnto vs, godly inſtitutions for vs to follow, promiſing to bleſſe them that keepe theſame, and to punish the breakers thereof, I moſt humbly pray

pray thee to vouchsafe vs not only y diligent care & daily indeauour, but especiall grace to fulfil al thy lawes according to thy blessed will in all things through Iesus Christ. Amen.

O Lord increase our faith.

A Praier for the true ordering of worldly riches, very necessarie for such as God hath indued with the wealth of this world.

Euen as thy wealth increaseth, so
Pray that thou maist it well bestow:
For they that haue their wealth at will,
Are plagued worst (vsing it ill.)

OVr Lord and Sauiour Iesus Christ the fountaine of all libertie, giueth an hundred fold in this life, and life euerlasting in the world to come, to al such as for his sake shal forsake al worldly goods vnfainedly, to followe him; commanding vs to bee ready to giue and glad to distribute to the necessity of others, and that not vaine-glorioufly. For hee saith in the seuenth of Mat-

Mathew, that the left hand ſhould not know what the right hand giueth. But giue, and it ſhall be giuen thee: and miniſter vnto the holy ones of God, and it ſhal be rewarded thee. Breake thy bread vnto the hungry, giue drinke vnto the thirſtie, &c. And take heede, that when thou giueſt, it bee for Gods ſake, who hath giuen thee ſtore, to the end that thou ſhouldeſt extend thy liberality, to the releefe of the neceſſitie of his ſaints, neither grudgingly nor by compulſion, nor for praiſe or vaine glorie; but, with modeſtie and zeale, concealing thy good deeds, and thy heauenly father ſhal reward the openly. Couet not to be rich, leſt thou fal into temptations, and into many fooliſh and noyſome luſts, which drowne men in perdition and deſtruction. For the deſire of money is the roote of al euill, cauſing men to fal from faith, and to pearce themſelues with manie ſorrowes. Therefore while wee haue time let vs doe good to al men, and chiefly to thoſe that are of the houſehold of faith. Bee doers of the word, and not hearers onely, deceiuing your ſelues. Truſt not in vncertaine riches, but in the liuing God: whoſe hands preſerue the poore as wel as the rich, not reſpecting the perſon of the one,

mere

more then of the other: hee regardeth and carefully prouideth for the needy and those that are in necessitie that trust faithfully in him, and sendeth the rich emptie away at the last. Therefore to doe good and to distribute, forget not: For with such sacrifices God is pleased.

The Praier.

O Thy bountifull God, and most mercifull father, I thanke thee, for that, although I came into the worlde naked, bringing with mee not so much as one ragge to couer this fillie and weake bodie of mine, wanting sustenance and foode, (without the which sweete Lord,) life cannot indure: I haue receiued the same at thy mercifull hand, and that most largely: the one to couer and keepe my naked members from shame, from parching heat in the Summer, and extreame cold in the winter, and the other to feede and nourish mee, insomuch as I haue by neither of these extremities fainted or decaied to this day. I haue not continued in nakednesse, wherein I was borne, but in warme and necessarie cloathing; not in hunger, but in

in fulneſſe not in ſcarcitie; but in a bouudance, & ſufficiencie of al things not in want, but in wealth; not in labour, but in eaſe; not amongſt the loweſt, but with that higheſt: which bleſſings of thine, O Lord, I confeſſe were not gotten by mine owne induſtrie and paines, not by mine owne policie or wiſedome, nor beſtowed on mee for mine owne ſake or deſerts, who am borne to ſinne but were ſent from thee as thine owne free bleſſings farre paſſing the capaſitie of man to comprehend, by labour to get, or policie to purchaſe; but onely by thy bleſſed prouidence, ſetting thy helpfull hand vnto the godly induſtry of ſuch, as by their vocation and iuſt trauell, ſhall endeauour to gather the ſame, which is thine onely and bountifull gift: as alſo where thou giueſt and bleſſeſt thy children with the inheritance of their parents is thine vnſpeakable bleſſing. And therfore grant, ſweet Lord, that as thou haſt freely beſtowed theſe thy gifts vppon mee without any deſertes of mine, ſo grant that I may duelie conſider the mutabilitie, the ſlippery hold, and vnconſtancie thereof, and with ſuch feare and reuereuce vſe

them

cui as the feare of alteration doe not load and encomber my mind with such vngodly cares, as driue worldlings seldome to rest, without some doubt and perturbation of minde, breeding within them diuers great inconueniences, as haughtines of minde, contemning others of inferiour conditions, with a grudging disdaine of them in respect of themselues, puffing vp their hearts with arrogancie, vaine glorie, excesse, gluttony, and finally leading them into all kinds of vices, making them euen to forget themselues and thee, being led by the indirect rule of their owne proper nature which is altogether contrary to thy will. But forasmuch as these our worldly riches doe tend either to the winning or losing of thy fauour and loue, and thy loue is the end of our happines, grant vnto me and al men thy grace and assistance in bestowing, ordering and occupying these terrestiall things, that neither the loue of worldly commendation, nor praise of men make mee prodigall in spending them, nor couetousnesse drawe mee to hoord and lay them vp to canker and rust, and where it may bee taken with theeues,

but as I haue plenty, so I may be liberall, distributing according to the proportion thereof, vnto the necessitie of others, as the cause of their need, and mine abilitie shall require. And as it pleaseth thee to encrease our store so make vs more and more thankefull, and more ready to giue, enduing vs with the more humilitie, gentlenesse, and pitie, that wee may stretch forth our hands with glad hearts, to helpe the helpelesse, to feede the hungry, to cloath the naked, to comfort the comfortlesse, that these thy bountifull gifts bee not bestowed vpon vs in vaine. That wee bee in no case like the rich man, spoken of in the holy Gospell, turning our eyes from the begging cries of poore Lazarus; but may willingly impart such things both of our table and store, as it hath pleased thee to bestow on vs vnto the necessitie of the poore: take from vs all hardnesse of heart, and extreame dealing towards such as by any light offence haue displeased vs: considering that wee are our selues, as the lowest and meanest, and weakest, not to disdaine the simplest, alwaies waighing our beginning, and our pre-

present estate, how it may please thee to alter it: and what may befall vnto vs before, or in the end; as also to bee mindfull of such as are of lower estate and calling, yea of the worst and poorest, and doe for them the best we may, and as occasion shall require, without ouer charging any, that for their relieue seeke any thing at our hands, that in the end we may be found good & faithfull stewards of that Talent, which thou hast put vs in trust withall heere.

Oh Lord make me willing to forgiue them that offend mee acknowledging my selfe a thousand waies more offencible vnto thy Maiestie. Pardon mee, Oh G O D of thy mercie, and giue mee grace to amend mine euill and corrupt life, and let mee not by misspending and abusing thy gifts heere, make forfeture of so precious a dwelling place, as thou through the bloodshedding of thy Sonne Iesus Christ, hast vouchsafed to all such as shew themselues faithfull stewards of thy talents heere. Make mee to consider (good Lord) the vanities of this wretched world, and giue mee thy grace daily to contemplat, and in faith to behold the, fairenesse, beautie,

and certainty of thine heauenly kingdome: that I may daily grow in hatred and contempt of this vaile of miſerie, and the vaine pleaſures thereof, and bee ready at thy fatherly call, to come vnto thee, willingly bearing the burthen which the world continually chargeth me withall.

Oh Almighty and mercifull God, giuer of all good things, and the taker of them away againe at thy good pleaſure, make me in proſperitie, alwaies thankefull: and if thou viſit mee with pouertie, endue mee with perfect patience, that the delight of the one, lull mee not aſleepe in the cradle of ſecuritie, nor the heauineſſe and griefe of the other waken mee with the dangerous darts of deſpaire. Strengthen, good Lord, for thy Son Jeſus Chriſts ſake, and helpe mee in this my great account which I haue to yeeld at my laſt and finall Audit, and which I am to make before thee, the high ſteward of my ſoule, when and where there ſhall be nothing left vndiſcharged, but ſhall bee forced to account receits and actions, which I little thinke on now, and proceed euen then to be parcell of that whereof thou madeſt me ſteward heere.

grant

Grant therefore, gratious Lord, that I may not bestow my talent onely to mine owne vse and behoofe, but to the furtherance & helpe of them that stand in neede thereof. That in the end thou maist with this comfortable saying receiue me: O thou faithfull seruant, seeing thou hast beene faithfull ouer a little, I will make thee steward ouer a great deale: euen partaker of that place which thy Sonne hath purchased. In hope whereof, I doe wholly yeeld and commend my selfe, and all that I haue vnto thy hand, praying thee to direct me by thy grace and wisdome, to the bestowing it according to thy will, in the name of thy Sonne Iesus Christ to whom with thee and the holy Ghost, bee continuall laud and praise, for euer and euer. Amen

O Lord increase our faith.

A short praier to vse wealth as we ought.

O thy God almightie, the giuer of all good things, the onely stay of mankind, their guide and comfort; giue grace vnto mee thy seruant, that as thou hast blessed my store, & increased my wealth

inſomuch as I haue not onely t
which may ſuffice mine owne neceſſa-
rie want, but haue alſo ſufficient to re-
liene others in neede: driue from my
heart all naturall deſire of more, and
giue me a will to diſtribute, and accor-
ding to the abundance of my wealth,
to feed the hungry, to cloath the naked,
& do all things elſe which thou requi-
reſt of them on whom thou beſtowest
thy bleſſings to the furtherance of god-
lineſſe: and not to liue to my ſelfe & to
my ſelfe only, but to the help of al that
want my furtherance, that laying by
a good foundation, in the end I may
leaue the world willingly, & purchaſe
through Ieſus Chriſt, thy kingdome
eternally: which for his ſake grant vs
ſweet God. Amen.

O Lord increaſe our faith.

A praier to be ſaid of a woman with child.

As Eue thy Grandame cauſd thy thrall:
Pray to the Lord, eaſe it be ſhall:
For as by Eue thy thraldome came,
Chriſt Ieſus ſince did eaſe the ſame.

PRay that GOD may mitigate the
paines of your trauel, which by rea-
ſon of the tranſgreſſion of your
grand

grandmother *Eue*, God hath pronounced to be great, saying vnto you all: In sorrow you shall bring forth your children. And you daily see that the extremities thereof do often end the daies of many: who before the houre of their trauaile were healthfull and strong: wherefore I thinke it a part of great wisedome to prepare and addresse your selues against the houre, as against the time of death: for without the mereiful help and fauour of almightie God, you cannot escape death. But God is both mightie and mercifull, hee can and will deliuer you luckely if you serue him truly: wherefore I wish that as many as are in that case, doe betake them humbly on their knees vnto Gods wil in hearty praier for his aide, without whose out-stretched arme, no womans helpe can be auaileable in that behalfe: pray therefore, pray that God of his téder mercy wil vouchsafe you an houre, wherein you may happily be deliuered, and be made ioyfull mothers: God is the best midwife, the best nurse, and the most comfortable guide of all them that depend vppon him in their trauaile.

¶ The Praier.

O mercifull God, and omnipotent father, and creator of all things, who in the beginning hadst placed mankind in most vnspeakeable happines, where they should haue continued, had not our first parents broke thy precepts will, whereby they procured thy heauy indignation against themselues and their posteritie for euer, so that ye earth for their sakes was accursed, denying things necessarie for their vse, without their great labour, industry, paines, and sweat of body. And vnto vs the daughters of Eue, for her transgression, thou hast adiudged most grieuous paines & torments of body in the trauel of childbirth saying; That in sorrow & great paines we should bring forth our fruit: a heauy sentence thou knowest it is (oh Lord) & we feele it to take sharpe effect in vs. But sweet Lord forasmuch as thou art mightie, and bringest all things to passe, according to thy good pleasure: and shewest thy selfe in nothing more omnipotent, then in the conceiuing, forming, & bringing mankind into this world, which (although it were in the beginning ordained most

oft eaſie) yet by the ſubtiltie of our continuall enemy ſatan, inticing our firſt Parents to tranſgreſſe thy commandement, & to breake thy will by taſting the forbidden fruit, it is now moſt painfull, grieuous and perilous: inſomuch (Oh ſweete Lord) as without thine eſpeciall grace, fauour & mercie, it is altogether impoſſible for vs, a weake ſexe, fraile women, to beare and abide the ſame: our imperfection & feeblenelle is ſuch, as of our ſelues wee are not able to endure the leaſt of all the pangues and ſorrowes that do accompanie this kind of trauell. Wherefore (ſweete Lord) my humble and heartie deſire vnto thy maieſtie is, for Jeſus Chriſts ſake, that thou wouldeſt vouchſafe to extend vnto me, and to all women in this my like caſe, thy mercie and louing fauour to mittigate the pangues thereof, that wee may be able, patiently to endure & continue the pangs of our trauaile at the houre appointed. And make that eaſie and light vnto vs, which our deſerts haue made burdenſome & heauy; make that ſweete, which our owne deſerts haue made ſower, that the burthen wherwith I am now loaden may graciouſly be deliuered frō my weak body.

Send vs all (good Lord) happy deliuerance, that we may bee made ioyfull mothers. And vouchsafe vnto mee, and to all that haue conceiued, and bee with child strength to bring forth that which thine omnipotency hath so wonderfully wrought in vs. Bee present with vs in our troubles, (oh Lord) help vs most mercifull God, & mightily deliuer vs, let thy power, might and loue be no lesse manifest in the deliuery, then in the forming of thy creature, that being through thy goodnes made glade ioyfull mothers, wee may obtaine our perfect strength againe, & liue to praise and please thee for euermore. Amen.

O Lord increase our faith.

A short and most necessarie praier, alwaies to be said of one with child.

O Lord whose goodnes we haue offended, and deserued infinite plagues, looke vpon mee and pardon mee, lay aside thy iustice, and shew thy mercie; let mee enioy the benefit of thy helping hand, and not feele the weight of thy heauy hand. Fauorable lighten mee of his heauy burthen: in thy good

good and gracious time, & in the houre and instance of my deliuery, bee present with me (Lord) and render my safety through Iesus Christ.

O Lord increase our faith.

A thanksgiuing to God after the deliuery, to be said of the women that are present.

As God hath now deliuered thee,
So well thy praise deserueth he:
For if he had not stood thy friend,
Those pangs had brought thee to thine end.

FOrasmuch as it hath pleased Almighty GOD of his great goodnesse to giue thee good deliuerance, and to rid thee from the great paines and peril wherewith thou wert euen now afflicted, fall downe humbly, and prostrate thy selfe in heart with the rest that are present, giuing no lesse vnfained thanks vnto his omnipotent maiesty, for his holy helpe in sauing thee, then thou diddest or oftest to pray for his aide, & happily to deliuer thee: and let not the ioy or glad tidings of a sonne, or daughter borne into the world, or the departure of them so much possesse thy heart with ioy or heauines, but that it may bee alwaies ready to giue praise to God for thy

thy safe deliuery Learne of *Hanna*, who being deliuered of a Son, gaue hearty thanks to God. And thinke not that (the extreame plunges of the very birth being past) thou art presently acquited of all dangers: for the weakenes, frailty, and rawnes of your health, is many daies after, great. And therefore whatsoeuer thou bee (tending thine owne safety) praise God continually, praying for strength, and he will giue it thee; for vnthankfulnes is a meane to purchase (insteed of Gods fauour) his indignation to punish thee anew: praise the Lord with thanks, it is a sacrifice acceptable vnto him. And think not thy selfe discharged of great cause to thanke him, by whose meanes thou hast thus prosperously conceiued, & happily beene deliuered.

¶ The Prayer.

O Almightie and mercifull God, the onely aid, stay and comfort of all those y trust in thee, the principall helpe of them that feare thee; wee giue thee most humble, hearty, and vnfained thankes, for that thou hast vouchsafed to deliuer this woman N. thy seruant from the great paines and trauel of childbirth, which are so great, so grieuous and so dangerous, that e-

nen by thine owne wordes they are said to be most grieuous. Insomuch (sweet Lord) as whensoeuer thou settest forth in thine holy scripture any great paine or danger, thou resemblest it alwaies to a womans paine in trauell.

Therefore we confesse and acknowledge that we in behalfe of this our sister, are so much the more bound vnto thee, so far extending thy furtherance and helpe to her deliuery from such extremity and anguish, we fall downe euen vpon the knees of our hearts, with vnfained thanks, for this most mercifull worke of thine, humbly beseeching thee most louing and mercifull God (as thou knowest) that although she be deliuered of this heauy burthen, yet great pains and dangers continue, which without thy most sweete mitigation thereof, will driue her to further griefe and sorrow, euen to death We humbly beseech thee therefore to consider of her estate, and of thy goodnesse vouchsafe to mittigate and asswage the same, that she may bee able to beare it with perfect patience, and continuall thanks for her happy deliuerance.

(1) And forasmuch (sweete Lord) as the tenderneſſe & miſerie of mãkinde is ſuch,

(1) Omit the reſt, if the childe bee departed, ſaying the Lords praier and the reſt at the end thereof.

that they cãnot of long time after their birth, attaine to any meane to helpe themſelues, but wanting the diligent aide and attendance of the mother and nurſe, they ſoone periſh, wee beſeech thee to ſtrengthen this little infant, and tender babe, now come into this vale of miſery, and if it be thy good pleaſure to vouchſafe it life, and longer abiding here, grant it ableneſſe and ſtrength to receiue ſuch foode and nouriſhment, as thy prouidence hath aſſigned for ſuch little infants and ſucklings, and ſo increaſe within the paps of the mother or nurſe, ſuch nutriture as may bee ſufficient for the maintenance of the life and health thereof, working with ſuch effect within the bowels of ẏ tender infant, as it may thereby grow more and more to the ſtate of man, according to thy good pleaſure, & ſtrengthen both the mother and the infant, that they may both grow to ſuch perfect health and ableneſs, as, ẏ one may giue, the other take, ſufficient ſuſte-

nance

uance for the preseruation of life, and increase of strength, through thy mighty power and working.

For which (sweet Lord) and for all things else, necessarie for them, and for all other in the like case, we pray vnto thee as thy Sonne Iesus Christ hath taught vs, saying.

Our Father which art in heauen, hallowed bee thy name, thy kingdome come, thy will be done in earth, as it is in heauen. Giue vs this day our daily bread, and forgiue vs our trespasses, as we forgiue them that trespasse against vs, and lead vs not into temptation, but deliuer vs from euil. Amen.

Oh Lord receiue this woman thy seruant, and euermore mightily defend her. Oh Lord blesse this little babe, and receiue it into the number of thy children. Oh Lord giue it euermore to the full obtaining of thy fauour and mercy, and to the perfect fulfilling of thy will all his daies; Amen. To thee be al praise for euermore. Amen.

O Lord, increase our faith.

A praier for wisedome.

As worldly wisedome seeketh nought,
In time of neede auailing ought:

So heauenly wiſedome worketh ſtill,
The things that pleaſe Gods heauenly will.

WIſdome (as ſaith Saint *Auguſtine*) is the knowledge how to chuſe things that are good, and to auoide thoſe things that are euill. And *Ariſtotle* defineth it to bee a vertue of the minde, whereby thoſe graces are obtained, which tend to the felicity of this life, and the life to come. *Thomas Aquinas* ſaith, that wiſedome is the meane whereby we are reconciled vnto God. And the Prophet *Jeremie* ſaith in his ſeuenteenth Chap. that euery man is a beaſt by his owne knowledge. But the wiſedome that is from aboue, is pure, peaceable, gentle, eaſie to be entreated, full of mercie and good fruits, without iudging and diſſimulation. It is a iewell vnſpeakeable: more precious then gold: a more excellent thing then it, no man can attaine vnto. For what more excellent thing can we craue at the hands of God, then that whereby we may do that only which is good, and ſuch as tend to eternall felicitie, and which reconcile vs to God our maker through Chriſt our redeemer and Sauiour? the begin ning whereof is the feare of the Lord, whoſe loue towards

towards vs is so great, that he willeth him that wanteth it to aske it at his hands and he will giue the same most abundantly (asking it in faith) as he gaue vnto *Salomon*, so plentifully, and in such sort, as they came from the furthest parts of the world to heare the same: and because that God wil be knowne to be the author of it, hee often withholdeth it from the wise and mighty of the world, and giueth the same to the simple and poore in the sight of men. Let vs pray therefore that we may obtaine it, it is better then gold or precious stones, and more sweeter then hony or the hony comb, without which mans wisedome is foolishnes; his abundance scarcenes, his strength weakenes, his glory shall bee turned into shame.

The Prayer.

O Thy almighty and euerliuing God, whose gift it is, that babes, sucklings, and men of base degree, haue the knowledge and vnderstanding of thy will, and men of profound learning, deepe study, and worldly experience often want the same. It is thou which expellest darkenesse, and giuest light, which takest away ignorance, & plantest knowledge and wisdome, denying the

the ſame to none that vnfaimdly aſke it at thy hands, without the which nothing can be obtained which good is, nothing auoided which is euill, nothing continue ſafe, be it neuer ſo durable, nor any enterpriſe either rightly begun, or happily ended. And that did Salomon very well conſider (hauing promiſe at thy hands, that whatſoeuer hee aſked, he ſhould obtaine) and therefore aboue all things, aboue wealth or riches, worldly praiſe, renowne or glorie, beauty or ſtrength yea aboue poſſeſſions or kingdomes he only requeſted wiſedome, which thou ſo abundantly beſtowedſt on him, that they repaired and came from farre to heare the ſame, which is none other thing (ſweet Lord) but the knowledge of thy diuine will and heauenly myſteries: it is the knowledge how to chooſe the good, and auoid the euill; it proceedeth onely from thee, and with thee it hath beene from the beginning: vouchſafe to ſend it downe from heauen, where it attendeth about thy ſeate, and repleniſh my heart with the knowledge thereof. Giue me a new heart, and a right ſpirit, for mans vnderſtanding faileth in many things, but thy wiſedome inſtructeth

the

the simple, and maketh the tongues of infants eloquent, directing the steppes of the blind, and reforming the paths of the simple. Wherfore, Oh Lord, I most humbly beseech thee to establish the same in my spirit, and write thy lawes in my heart, that I walke not in the way of errour, but may abstaine from sinne, cleaue vnto righteousnesse, and walke in innocency all the daies of my life. Oh sweete Lord, grant me this thine especiall gift of heauenly wisdome, that I may perfectly know what thy diuine will and pleasure is, that I may alwaies direct my waies by the rule thereof, louing thee in all things, and aboue all things, continuing most thankfull for all thy fatherly benefits bestowed and conferred vpon mee, and that prosperity ouercome me not; nor in aduersitie I be foolishly mooued to seeke remedy or relieke elsewhere, but at thy hands onely, who art my God and my Sauiour, and who hast promised to giue wisedome to all them that faithfully aske it.

Oh Lord heare my prayer, and let my crie come vnto thee. Giue me perfect wisedome, whereby I may truely discerne the difference betweene thy heauenly

heauenly reuelations (which is wisedome from aboue) and vaine cogitations of worldly wittes, considering that the one in all things, as well in aduersitie as prosperitie, in sickenes as in health, in anguish of minde, trouble or griefe of bodie, as in wished estate and pleasure, continuing most constant, stable, patient, and firme, with due consideration, that it cannot be but good, whatsoeuer thou sufferest to light vpon vs: Forasmuch as contrariwise (sweete Lord) the other seeketh with more diligence to auoid afflictions, troubles, and worldly calamities, the crosse (sweete Lord) which thou laiest vpon thy children, then wisely to auoid thy heauie displeasure, and that by worldly deuised meanes, as by riches, friendship, pollicie and strength: with this deceiueable and fond conceit, that Fortune, where shee fauours, there is plenty and peace, but where shee frowneth, there is continuall want and trouble.

But, my most sweet Lord, and heauenly comforter, grant that it may be farre from my heart, to thinke that any thing commeth to passe otherwise, then by thy Almightie prouidence

dence, who willeſt nothing, nor doeſt any thing but what is moſt expedient and neceſſarie for the vſe of the bodies and ſoules of thy ſeruants, which we cannot rightly conceiue, without this eſpeciall gift of thine wherewith for thy Sonne Jeſus Chriſts ſake, endue vs; that we be not led by fond conceit, or deceiue our ſelues with worldly experience, but gouerning our liues according vnto thy will, meaſuring all our actions, words, and thoughts by the right rule of knowledge, and weighing them in the ballance of perfect wiſdome, in the end we may be found in the number of thoſe diſcreet Virgins, who had their Lampes continually ready, and not in the number of thoſe, that were taken vnprouided, that the comming of thy Son Jeſus Chriſt, be not terrible vnto vs, as to the loitering ſeruant, for want either of the light of a pure life, or gaines by our Talents, but moſt acceptable and ioyfull, hauing the lamp of loue, and the candle of a true faith continually burning within the ſecret cloſet of our hearts: that in the end we may haue free entrance with thee, into that moſt glorious kingdome, which thy Sonne

Jeſus

Jeſus Chriſt hath purchaſed by his blood for all beleeuers.

O Lord increaſe our faith.

A ſhort praier for wiſedome.

AS long as wee beare about vs this fraile body impriſoning the ſoule, I confeſſe O Lord, that our natures ſeeke by all meanes that which is contrarie to the ſpirit, accounting that wiſedome which is meere fooliſhnes. Wherefore good Lord, vouchſafe to ſend downe that wiſedome, which waiteth about thy throne, and plant the ſame in our hearts, that meaſuring all our doings and deuices by the rule therof, we may alwaies doe and intend that which liketh thee, and ſhun the contrary in all things, through Jeſus Chriſt our only ſauiour and redeemer. Amen.

O Lord increaſe our faith.

A moſt comfortable praier for ſuch as are in any kind of trouble, diſtreſſe, or any tribulation.

Though thraldome thou do heere abide,
Be patient: God will ſoone prouide,
To eaſe thee, or to end thy daies:
Beare thou his croſſe and giue him praiſe.

Like

Like as the furnace trieth & seasoneth the Potters vessell, & as the fire purifieth the siluer from the drosse; so doth aduersitie season & purifie the hearts of Christians from drosse of securitie. For by crosses and many troubles, commeth patience, and by patience hope through triall, and therefore should wee thinke it an exceeding ioy when troubles, assaults, and penury pricketh vs according to the wil of god, whereby wee are stirred vp to commit our selues to Gods protection and will by well doing, manfully bearing all afflictions, all extremities of this world, and keepe (as it were) secret the sorrows which calamitie bringeth vnto vs, and that with patience, whereby we shal appeare happy men, & receiue a crown of life, which God our faithfull Creator hath promised to all those that beare this crosse with patience: for God who is faithful shall not suffer vs to be tempted aboue our strength, but in the middest of our temptations, shall make a way whereby wee shall be able to beare whatsoeuer hee laieth vpon vs. And thinke not that want of reliefe in pouerty; lacke of comfort in sicknes; vexation

ation of enemie, slanders, misreports, contempts, or any other kind of trouble either of body or mind, happeneth vnto thee by fortune (as it is, among such as haue not the feeling of the trueth, commonly termed,) but by the prouidence of God, and that for thy good, if with wisdome thou weigh the same, by patience accepting it as a fatherly louing correction, putting thē in mind of thine offences, & inheritance or worldly vanities: and be not dismaied, but turne from the wicked waies, leauing and referring thy selfe by hearty praier vnto God (whose wil it is, for thy better profit, that such things should light vpon thee) without irksome taking it; or with greater desire to die, thā had Saint *Paul* when he praied to be loosed and to be with Christ: although many in such extremities couet to be out of the world, & desperately run into many euils. But stand thou fast, stand faithfully, & take patiently all crosses, all afflictions, all temptations and calamities here, being a ready way to patience, and pray for the aid of a mighty God, whose hand is alwaies ready to help such as are afflicted for his sake: he will not suffer any greater affliction to fal vpon vs, then he thinketh fit for our comfort. For wee

must

must consider, that by many tribulations we must enter into the kingdome of heauen. And therefore let vs call vpon God in the day of trouble, and hee will deliuer vs. The Lord heareth the cries of the righteous, and deliuereth them out of all their troubles. And although we crie, and be not heard (I meane presently releeued) let vs not take it heauily: it is for the best. Wherefore let vs accept it willingly, and make of necessity a vertue, which is, to take patiently that which of our selues we cannot auoid.

The Praier.

MY God, my God, vouchsafe to turne thy louing & fauourable countenance towards me thy poore creature, whom for my sins thou hast brought low, and cast into contempt of the world, & mine enemies laugh and reioice thereat, insomuch as I am become like an Owle in the desert, that the birds of the aire gaze & wonder that my estate is altered, my store is turned into scarcity, & my wealth into want, my plenty into pouerty, & ioy into sorrow and sadnesse. Oh sweete Lord, my prosperitie is turned into aduersitie, my friends haue forsaken mee, and where

they haue often promiſed to helpe mee, they do not only not performe the ſame, but they diſdaine my company, they loath and abhorre my preſence: I am vtterly refuſed of all mine acquaintance and they that were before my familiars, are now my deadly foes, who ſhake their heads at mee, crying out, ſaying. There there, ſo would we haue it, now God hath forſaken him: & ſuch like grieuous torments am I forced to beare at the hands of ſuch as would gladly eat me vp. But thou, ſweete Lord, ſeeſt how I am clapt vp in cares how I am inuironed with a thouſand cauſes that procure intollerable griefe both in body and minde, hauing no refuge, no place of defence, no meane to helpe my ſelfe beeing ſo bewrapped in calamity, that I cannot enioy any perfect libertie either of bodie or mind. But moſt ſweete Lord, moſt louing and moſt fauourable, moſt able, and moſt ready to helpe ſuch as come to thee loaden with diſtreſſe, loe heere I lie loaden at the gate of thy mercie, knocking for eaſe, humbly craueing thy aſſiſtance, who haſt willed ſuch as are heauy loaden, to come vnto thee. I come, I come ſweet lord, as one burdened wt griefe, wanting comfort, & lacking

lacking releefe. Receiue mee and help me, shew thy louing countenance, and extend the helpe of thy holy arme, and I shall be safe: mercifully heare me after thy wonted goodnes, consider my distresse, weigh mine afflictions, looke vpon my troubles, and send me aid afford me releefe, and grant me thy comfort, so shall my sorrowes be turned againe into ioy, my pouerty shall bee reneued with sufficiency, and it shall goe well with mee. For (sweet Lord) although when I consider mine estate, when I view my present miserie, and feele my want, I am stricken w^t great sorrow in minde, & vexed with intollerable griefe: yet when I consider the cause of my troubles, with due consideration of thine intent therein, I cannot but comfortably resolue my selfe.

For then doth inward comfort asswage the extremity of my griefe & sorrow: remembring that thou hast said, that whom thou louest, thou punishest but for a time, for his triall; whereby being armed with patience, thou wilt come againe & visit him in loue, & comfort him. And these my desires I account (sweet Lord) as a sweet medicin for my security, wherin I haue liued ouer long a carelesse wretch, but now I

feele that I went a straye in my prosperity, and thou hast called me home by this aduersitie. Wherefore I cannot but giue thy e thanks (sweete Lord) for this thy fatherly correction, in altering mine estate, for better triall of my patience, that by patience I may take hold of hope; that so by hope of thy goodnes, louing kindnesse, and fatherly promises, which deceiueth no man that vnfainedly depends on thee, I may enioy a most comfortable renewing of my happy estate againe, at thy good pleasure. I cast all my burden vpon thee, as thou willest all those that are heauy loaden to doe; refresh mee, most louing and mercifull God, refresh mee with the timely showers of thy fauour and loue; that the ioy and gladnesse of my heart may grow vp and choake the weeds of sorrow & anguish of mind. Oh my surpassing comforter, leaue me not destitute of thy defence and patronage, vouchsafe euermore to be present with me in all my troubles, in my distresse and want, that I faint not, but may rather reioice therein knowing that a crowne of life is laid vp in store for as many as beare the yoke with patience. Assist me (sweete Lord) in all these vexations and temptations of mine, that

I

I may patiently looke for thy good deliuerance, which although it come not as I wish, yet that, staying thy leasure in thy good time, I may be satisfied of my godly desire, which thou hast promised neuer to defraud vs of, nor suffer vs to depart emply away.

There was neuer any confounded that trusted in thee nor any forsaken that called on thy holy name. Thou raisest the simple out of the mire and dust: thou puttest downe the mightie from their high seat, and exaltest such as are meeke & of a lowly mind. Make me therefore meeke and humble, patient & content, and to accept what thou vouchsafest to lay vpon me for my triall; for this I know and acknowledge (sweet Lord) that though I be poore, thou giuest riches: though I be weak, thou makest strong: although I bee blind and see not the successe of thy louing kindnesse, thou canst open the eies of my vnderstanding by the experience of thy readines to relieue mee in this my distresse and miserie.

Oh Lord, mine aid is of thee, my comfort in thee, and all my ioy commeth from thee. Grant therefore sweet Lord that I think not the continuance of this my hard estate to bee long or

burdenſome vnto me: but may willingly accept the ſame as moſt ſweet, light and holeſome for mee, and of a ſhort time; alwaies referring to thy good pleaſure, whether thou wilt raiſe mee vp or keepe me low, whether thou wilt leaue me in this diſtreſſe or releeue me with the moſt comfortable view of thy bleſſings. Thou knoweſt what is moſt neceſſarie and expedient for mee: and therefore do with me what thou wilt; ſend me help when thou wilt, and as thou wilt. Loe, heere I lie at the gate of thy goodnes and mercie, ſtill looking for thy ſtretched out arme, to remoue that, which not of malice, but of loue thou haſt laid vpon mee. Lord for thy mercies ſake, giue me not ouer, leaue me not altogether helpleſſe, take not thy fauour vtterly from mee. But as thou haſt fatherly corrected mee, ſo vouchſafe louingly to imbrace mee againe, ſweet God, for thy Sonne Ieſus Chriſts ſake. Amen.

O Lord increaſe our faith.

A ſhort praier to bee often ſaid in trouble.

when

WHen thou wilt (O Lord) remoue this heauy burthen from mee, renew my comfort, and driue away the cares of my heart by the hand of thy louing kindnes, whom by my sinne I haue offended. Come againe vnto me (O Lord) in loue: shew me thy louing countenance, take away these miseries, which I haue deserued. And as in loue thou punishest, to the end I should conuert my sinne: So Lord I (being sorry for my sinnes) heartily pray thee to giue me grace and comfort againe through the same thy loue, for Iesus Christs sake. Amen.

O Lord increase our faith.

¶ A Praier to be defended from enemies.

If thou take God to be thy stay,
Thy foes shall not thy soule dismay:
But if else where thou looke for aid,
The simplest will make thee dismaid.

IF it be possible (as much as in thee lieth) haue peace with all men, and offend none. But if it fall out, that the world hate thee without cause,

take it grieuouſly: but if thou haſt deſerued it, bee ſory and keepe vnity and concord quickly, leſt ſuddenly thy aduerſaries entrap thee in thy waie, and ſo diſcredit thee. The moſt iuſt men haue beene wrongfully accuſed and haue (guiltleſſe) beene condemned in many and ſundry things, as Chriſt himſelfe (the patterne of all integritie, the Sauiour of the world) was accuſed of drunkenneſſe, of working by the power of diuels, and ſuch like, yet prayed he for his enemies. So likewiſe pray for your enemies, and doe for them what lieth in thee: as to feed them when they be hungry, giuing them drinke when they bee thirſty, cloathing them and harbouring them. Bleſſe them that curſe you, doe good to them that hate you, and pray for them that hurt you: ſo ſhall you haue recompence at the hands of God. And in any wiſe ſeeke not to reuenge, for it is the office of God. Serue him, and hee will bleſſe thee, and will ſaue thee out of their hands. *Saul* could not hurt *Dauid*, although he were his mortall enemie, in reſpect that *Dauid* put his truſt in God. Reioice not at thine enemies fall, neither be glad when hee decayeth; but pray for his amendment: And God (as he hath promiſed) will bee

thy

thy rocke and deliuerer, thy shield, and horne of thy saluation, and thy refuge from their cruelty. For fearing him, thine enemies shall feare thee: fiue shall chase an hundred, and an hundred shall put two thousand to flight; for the Lord hath respect to them that loue him & keepe his couenant. Yea as the smoake vanisheth, so shalt he driue them away: and as wax melteth at the fire; so will hee make thine enemies to perish at his presence. Trust in him faithfully, and feare not the force, the tyranny, the malice, the enuy, the sinister practises and mischeuous policies of any man. Put thy trust in the Lord, and verily he shal defend thee.

The Praier.

KEepe mee, O God, from the hands of such as goe about to doe me hurt, and vnderseruedly waite to take away my life; for many there bee that hate mee, seeke my shame, my destruction, and ouerthrow; insomuch as without thine assistance, thy protection & aid, I shall not escape their hands, I shall not auoid their tyranny: they will obtaine

their desires, and accomplish their deuices to my vtter vndoing LORD, they are many more then I can number that seeke to doe me euill: yea, and some of them my neighbors, and familiars, & such as I nothing suspected; and not the least of them, but is of power, & ablenes to destroy me, yea, as it were to eate me vp, vnlesse thou take part with me against their fury, but if thou be on my side, I care not who is against mee: then shall I not feare what man can doe vnto me. Why should I therefore fear such as now go about to hurt me, that indeuer to discredit mee, and to ouerthrow my goings? They shall not preuaile; they shall not haue their desires accomplished which they intend against me. Oh Lord be on my side, and then will I not say in my heart: They are so many and so mighty, that I can not escape them; so politicke, that I cannot preuent them. My trust is in thee, and vnto thee I fly in all their assaults, who art a castle and fortresse so strong that there is none (be he neuer so victorious) that can preuail against the least that trusteth in thee, and resteth vnder the shadow of thy wings. Wherefore Lord for thy Sonne Iesus

Christs

Christs sake receiue me, who come vnto thee (as the strength of my being) humbly beseeching thee to looke vpon my cause, to consider my troubles, and to weigh the sorrowes of my heart. Lift vp thy self against the furiousnes of mine enemies, driue backe and confound mine aduersaries thine owne self: fight thou against them, that fight against mee. Turne their deuices and wicked imaginations from me, either to their amendment, or to their owne hinderance. Let the weapons, which they lift vp to hurt me withall, rather pearce themselues, and the malicious words, which they vtter to my reproach and discredit, redound to their owne shame. Let such as seeke to persecute me without a cause, be discomfited and driuen backward. Giue mee patience to beare their cruelties, considering that there was neuer any (no not the most righteous) but haue been subiect to the cuill deuices, slanderous words, and wicked practises of the wicked, whose tongues were full of guile, and the poison of Aspes vnder their lips; who were not shamed to speake most opprobriously of thine owne selfe (sweete Iesus) who wast void of all offence; yet slew they thee

thee and thine Apoſtles. Wherefore I, who am a wretched ſinner, and of no reputation, cannot but take theſe extreame dealings of mine enemies with a greater patience, with greater humility, and more hearty thankes, for accepting mee as worthy to bee of the number of ſuch as the wicked do hate and grudge at. But moſt ſweete and gracious Lord, as thou ſuffereſt for a time ſuch railing, backbiting, menacing words, euill opinions, and miſconceits ſo farre to preuaile againſt mee, for the better inuring my fraile nature to beare greater burdens: So vouchſafe of thy mercy to preſerue me from all ſuch enuious hearts, and malicious tongues; and defend mee from all bloodthirſty men, and from the hands of ſuch as goe about to hurt me: that although the arrowes of their wrath light on euery ſide of mee, I may not be diſmaide, but ſo much the more encouraged to beare it by thine owne example, that in the end inſtead of them it may pleaſe thee to chooſe out and appoint, (as ſt familiars for mee ſuch as may be faithfull godlie, vertuous religious, louing and friendlie: that both, in a godlie feare of the one, and zealous loue of the other, I

may

may beare my selfe, by thy example and grace, so vpright in all my doings, as mine aduersaries take none aduantage against me; but seeing the sincerity of my life, and soundnesse of my conuersation, they may be altogether ashamed, and not somuch as to mutter any thing against mee, much lesse deuise any thing to hurt mee withall: or to ouerthrow my going: and that the godly and such as are of the household of faith, may be glad and reioice at my constancy, loue my company, desire my conference, frequent my familiaritie, and cleaue faithfully vnto mee, and I vnfainedly vnto them; that the vngodly, and such as hate the righteous may be ashamed of their euill dealings against me.

O Lord strengthen my faith, and arme me with continuall hope in thee, whereby I may bee able to withstand all the cruelties of mine aduersaries, in such sort, as they may know it to be thy selfe who fightest for mee, and defendest my cause against their fury. Behold (O LORD) my trust is in thee: thy rod comfort me, and thy staffe stay mee vp, that I fall not into their hands, by trusting in mine owne strength, which is as a broken reed in

mine

mine owne policie or wisedome, which is foolishnes before thee: or in the helpe or friendship of man which is in vaine, and fallible. But lead thou me, & guide me in all my doings, cogitations and words; lest I erring from thy commandements, inclining my haart to vanities and vice, mine enemies take iust occasion to say, Ah, ah wee saw it with our eies; and bring vp an euill report of mee and that deseruedly. Oh Lord guide me in all truth, establish, in my heart true desire, and abienes to walke vprightly in all my waies, in humblenesse of mind, not in pride; lest they say hee is so hauty, hee knoweth not himselfe. Preserue mee from drunkennesse, lest they say hee is now out of the way of discretion; hee is beside himselfe, we haue now fit opportunitie to worke our wils on him, and so set on, and hurt mee. Vouchsafe to keepe mee from the dangerous desire of fleshlie lust, from haunting the place suspected or polluted with vncleannesse: lest they taking iust occasion by my lewd behauiour (speake that which indeede may redound to my shame and deserued infamy. Finally, Oh Lord, keepe mee from all euill, that although by reason of my corruption, I bee naturally inclined

clined to wantonnes and excesse, thou wilt giue me sobrietie, lowlinesse, loue (euen to mine enemies) chastitie, wisedome and discreet vnderstanding, both of their wiles and mine owne weakenesse; that through thy grace, I may frame my doings according to thy heauenly will in all things; leading the whole course of my life in sincerittie and godly behauiour; magnifying thy holy name, who so regardest the prosperitie of thy seruant, that thou sufferest him not to fall into the hands of such as would eat him vp. And let not the aduersaries of thy trueth, O Lord, vniustly reioice our mee, tauntingly and contemptuously mocking mee, as they are wont; vnlesse thou thinke it conuenient for me. I am in thy hands, and doe confesse it to bee great and good reason, that thou shouldest doe with me what seemeth best to thy fatherly will, accounting this thy triall of my patience to proceed euen of thy meere loue; and therefore if thou wilt, that they set vpon mee or follow mee, to kil me, to persecute me, to laugh and scorne at mee, to frame opprobrious speeches and deuices against mee, let thy will bee done. Yet vouchsafe to continue my defence, my strong Ca-

stle

ſtle, (as it were) the piller of a cloud ſtanding betweene me & them, as thou ſtoodeſt in the wildernes, betweene the tents of the Ægyptians, & the tents of the Children of Iſrael, that the Ægyptians could not preuaile againſt them, but were ouerthrowne in their owne imaginations. Lord if thou wilt, thou canſt turne their harts, thou canſt mollify the hardneſſe thereof; thou canſt turne their hatred into loue, and their malice into good will: thou canſt giue them in ſtead of harts to worke wickednes, mercifull and godly minds. I refer it to thy heauenly prouidence, & wholy commit my ſelfe into thy hands, humbly praying thee, for thy Sonne Ieſus Chriſts ſake, to deale with me and them according to thy mercie and louing kindnes, and not after our deſerts. Be thou mercifull vnto me, and euermore mightily defend me vnto my liues end, conducting me vprightly in all my waies, for Ieſus Chriſts ſake. Amen.

O Lord increaſe our faith.
And euermore mightily defend vs.

¶ A short prayer for defence against our enemies.

LOrd I am a sinfull creature, and haue deserued thine indignation against me; yea, I confesse that I haue deserued many and great punishments. yet Lord for thy mercies sake, turne thee vnto mee, and haue mercy vpon mee let not mine enemies preuaile in their mischeeuous deuices against me: I am in thy hand, and they are within the compas of thy power, stay their fury. let them not take effect in their deuices against mee, but for thy Son Jesus sake, stand betweene vs. & put them backe. And as I haue offended thee by naturall blindnes, so by the working of thy holy spirit, I shall rise to thee, and liue in thee again, through Jesus Christ our Lord, which vouchsafe to grant; that they may not onely not preuaile, but be ashamed and flie: sweet God. Amen

O Lord increase our faith.

¶ A prayer when a man taketh a iourney.

Before thou take thy iourney, pray
That God by Christ will guide thy way.

For

OR AS MVCH as the earth is repleniſhed with manie perils, and ſudden dangers: whether we ride or goe; whether wee worke or bee idle, we haue great cauſe to take diligent regard, that when we take a iourney, wee deſire inſtantly the almightie God to conduct vs, as he vouchſafed to conduct *Toby* by the hand of his Angell *Raphael*, in his iourney to *Rages*; defending him from many dangers, and eſpecially from the fiſh, which was like to haue deuoured him. To whoſe protection and defence, if wee commit our waies, and repoſe vnfainedlie our defence in his Fatherlie care, hee ſhall likewiſe ſend his Angell to take ſuch charge of vs, that no kind of danger ſhall preuaile againſt vs, eſpecially, if wee faithfully pray for his aide; behauing our ſelues godly and vertuouſly, not prouoking his anger, by enterprifing that which is either vncomely or vnlawfull; but to bee doing good as Saint *Paul*, who behauing himſelfe godly, in al his iourneis, faithfull, and often profeſſed, that the right hand of the Lord mightily defended him. The like care hath hee ſurely

of

of all such as trust in him, & direct their waies according to his will.

The Praier.

Almighty God & most mercifull father, who guidest & defendest all those, that in thy name walkes & trauel in this world, vouchsafe to stretch with thine hād ouer me thy poore creature, lead me and conduct me in this my journey which vrgent occasion forceth me vnto. And cōsidering that the paths (yea euery corner) of this wretched vale of misery are replenished with innumerable perils & dangers, both of body & sule, wherein without thine assistāce, protection & aid, without the help of thy mightie hand & outstretched arme, we cannot but fal and perish, walking and wandring in the troublesome & dangerous coasts of the earth, where robbers theeues, and euill affected persons, in great number, secretly lurke, violently to take, not onely our proper substance and goods, which by the great labour and sweat of our bodies we haue gotten, or otherwise by thy prouidence are giuen vs, but our liues also, if they bee not preuented, and we by thy good and fatherly prouidence defended: I humbly beseech thee, Oh God almighty.

If

if any such lie in waite in the way of this time, grant mee foreknowledge therof, that of thy meere mercie I may happily auoide their pretended euill, either by betaking me another way, or beeing defended vnder the shadow of thy wings, may so encounter with them, that by the force of thy right hand I may ouercome them, being of mine owne selfe of no force, neither lieth it in the strength of our own hands to put backe or ouercome such as in this wicked intent, rise vp against vs. It is not the sword, the speare, nor strength of the horse, but thine owne power that ouercommeth for vs, a saueth vs Vouchsafe therfore, O Lord, thy holy Angell to goe with me let him goe before mee and direct mee to saue mee, preseruing me from all dangers, as hee did thy seruant Toby, going into a strange countrey. Conduct mee safelie (sweet G O D) in the name of thy Sonne Jesus Christ, that my busines may take good successe, and I may make a safe & prosperous returne without hurt, either by the mercilesse and great waters, by wild beasts of the field, or by any other casuall meanes. Saue mee from the stroke of thunder, from lightning and tempest,

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preserue and keepe me as the apple of thine eye, vnder the shadowe of thy wings from the waies of the wicked: that accomplishing the end of my iourney, I may effectually finish, and with happy successe end my busines, & by thy omnipotent conduction, prosperously returne againe according to thy will, without hurt of body or soule for Iesus Christ thy deere Sonnes sake. Amen.

O Lord increase our faith.

A thanksgiuing after returne.

At thy returne giue God the praise,
Who still conducts thee in thy waies.

COnsider what dangers thou hast escaped, in passing the perilous places of the world; no place of time beeing without this danger. And therfore at thy returne either vnto thine owne home, or to any other place of rest, bee not vnmindfull to giue God hearty thankes for his gratious protection, and fatherly conduction. So shall he our heauenly protector, euermore bee mindfull to direct thee in all thy waies: But forgetfulnes of his louing kindnesse therin

therein, purchaseth his displeasure, and ouerthroweth thee vnawares. Wee see how many perils wee are subiect vnto: some falling from their horses; or their horses falling on them, break their legs, their limmes, and bruse their bodies, in such sort, as some times insueth present death: yea oftentimes, a slip from a stile, or in the plain way, bredeth many hurts to many. So that I say, these casualties considered, we are bound to bee carefull to serue God, who preserueth all these misfortunes, and preserueth vs from all euils both of soule & body. Let vs not be therefore forgetfull to craue Gods protection at all times, and in al our trauell.

The Prayer.

I Thank the, O most louing & most mercifull God, that it hath pleased thee to giue me prosperous & happy returne from this my iourny, by whose mercifull protection I haue escaped many & sundry dãgers, which do abound in all corners of the earth, and hast giuen me such successe in my businesse, as I trust shall bee to the best. and hast of thy goodnesse and meere mercie, brought mee againe to mine owne home, and dwelling

place

place to recreate and rest my wearie members. I thanke thee, O mercifull God, for protecting & saving me thy silly creature from all perils, from drowning by water, from the stroke of thunder, and blasts of lightning, from the clawes and iawes of wild beasts of ỹ field, & for defending me from theeues, robbers, and men of bloody conditions, and for preseruing me from hurt of body, & many other casualties, which the miseries of this wretched world do minister, & whereby I haue both seene & heard of diuers to haue perished: I doe acknowledge it to be thine onely goodnes, thine vnspeakable loue and meere mercy, that I haue escaped them, not able sufficiently to praise thee for the same, nor to yeeld sufficient thanks for thy fauour therein. But sweet Lord, I humbly refer such laud, honor, glorie, & deserued praise, as my weaknes can yeeld. Giue me power and ableneſſe to praise the as of right I ought, through Iesus Christ our Lord.

O Lord increase our faith.

A thanksgiuing to God the father, God the Son, and God the holy Ghost, worthy to be often said.

Giue thanks to God who did vs make,
And to his Sonne so deare:

Woo

Who did our ranſome vndertake,
With the holy Ghoſt ſo deere.

ALthough we cannot ſufficiently praiſe God our heauenly father, for his great loue, in making & creating vs in the beginning to his owne image & likeneſſe, and that when we were not: yet let vs humble our ſelues with duti ful obedience, as good childrē to a louing father, praying for grace to ſet forth (as much as in vs lies) his praiſes wi h *Dauid*, ſaying, great is the Lord, & maruellous worthy to be praiſed, who made heauen and earth, the ſea & all that therin is; who kept his couenant & fi lility for euer, giuing vs for his ſon Ieſus Chriſt, ſake, all things for our vſe in time conuenient: as firſt by placing of the ſtars in heauen, with the ſun and moone, their courſe and orderly motions, the herbes of the field, and the manner of their ſpring, fading and withering againe. 2. The ſea ſo inuironed, compaſſed, & (notwithſtanding the rage and force thereof) kept within the limits and appointed bounds; with the fiſhes ſo infinit therein, both ſmal and great, and the ebbing & flowing thereof; which all ſerue only for the vſe and ſeruice of mā, yea, and without the which, man could

not continue. Yet especially & aboue al things, so great was his loue, that he spared not) for our sakes, to giue his onely Son, euen to die most vndeseruedly vpon the crosse, for our redemptiō. Which loue of the father therein, as it moueth, or should moue a great desire of thanksgiuing in vs, so doth the obediēce of the Son giue vs a greater occasiō of thanksgiuing then the tong of any mortal man can expresse. By whose acceptance of the pangues of death came the remission of all our sinnes, as witnesseth the holy Ghost, the water of life; which beeing sprinkled in our hearts, procureth vnfained loue, whereby wee haue accesse (through Christ our onely mediator) to God the Father Consider the vnspeakable patience of Iesus Christ, onely for our sakes making oblation euen of his owne body to pacifie his Fathers wrath (the benefit wherof is so infinit, that no tong can sufficiently set forth, for redeming vs from the punishments due to our transgression, which no sacrifice else could obtain) to make vs one with God the Father againe, continuing our only Mediator and intercessor vnto the end. Wherefore praise God the Father who made vs, praise God the Son, who hath redeemed vs, and praise God the holy

Ghoſt, who hath ſanctified Gods elect, and giueth light vnto the hearts of all ſuch as ſerue the Lord vnfainedly.

The Prayer.

O almightie God, maker & creator of all things, conſeruer of al that thou haſt made and protector of all that loue thee (who in the beginning madeſt all things of nothing, which all reſt in thy hands, and in thee haue their continuance and being, & without whoſe prouidence, they ſhould conuert againe to nothing) we yeeld vnto thee al laud, praiſe, and glorie; and vnto thee aſcribe all power, maieſtie, and dominion; who ruleſt all things, worke ſt all things, & diſpoſeſt all things, according to thy will, to thine owne glorie, and to our vnſpeakable and vndeſerued comfort, who are as pilgrims and ſtrangers, and without the ſame thy continuall protection, as creatures forſaken, and caſtawaies.

Lord thy hand guideth all things, preſerueth all things, and giueth all things for our vſe, moſt diſobedient & ſtifnecked children. and through thine infinite mercy & vnſpeakable loue, thou vouchſafedſt in the beginning to place vs in the garden of happineſſe, where we

ws should haue continued, had not our first parents (by transgression) made forfeiture thereof, & so highly displeased thee, that thou repenting of the making of them, didst drowne the whole world for our sinnes sake. And yet, so tender was thy loue, so soon was thine anger conuerted into a desire of our saluation, that thou vouchsafedst to send into this world, Iesus Christ to redeeme vs into thy fauour againe. O surpassing loue, where ỹ offended doth seek attonement with the offender. For which thy singular loue, & mercy infinit we cannot sufficiently thanke thee O God of all comfort: nor thee, sweet sauiour Iesus Christ for thine obediẽce, for thy great humilitie, & ardent desire of our reconciliation, & eternall saluation. Lord increase my faith, and send me thy grace, & indue me with thy holy spirit, that I may hartily render, & continually yeeld all possible thankes vnto thee: not only for creating, keeping and preseruing vs hitherto; but also for reaching vnto vs thy hand of loue againe after our great and long disobedience. I thanke thee, O Sauiour Iesus Christ, Redeemer and Sauiour of soules, who refusedst not, but most wil-

willingly accepted) for our redemption from hell and eternall death, being then thine enemies) the opprobrious death of the crosse among notorious offenders: being often spitefully intreated, buffeted, spit at, reuiled, and most murtiously handled; not for thine owne, (sweet Iesus) but for our offences, for our sins, yea to purchase that by thine obedience, which we lost by wilfull rebellion against thy heauenly Fathers precept and will. O good Iesus, wee thanke thee, that it hath pleased thee to leaue the sacred mansion of thy Fathers right hand, and celestiall being, and putting on the base attire of a seruant, to walk in the troublesome paths of this miserable world; and thinking it no robbery to bee equall with God, (though leauing his heauenly habitation for a time) according to his prouidence and heauenly knowledge, to suffer her in this vale of misery, in this desert of sin most cruel and most shamefull abuses, only for our sinnes, which were so odious and vile in the sight of our good God, that no sacrifice or oblation could appease his wrath & deserued displeasure towards vs for the same, but thy death onely, and sacrifice of thy precious and vndefiled body vp-

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on the altar of the crosse: who willingly suffered it the same for our sakes, notwithstanding they were so grieuous, so intollerable and odious, that by reason of the extremity and anguish therof, thou wert constrained to sweat water and blood.

O surpassing loue, oh loue, without the which, the hatred of thine omnipotent father had not beene appeased, nor remoued from vs. Oh loue, without the which we had been barred of al accesse vnto the seat of mercy, and wonted fauour of almighty God, and continued in his heauy displeasure to our bitter destruction, death & damnation. Oh sweet Iesus, Oh healthfull comforter, giuer of health, and restorer of life, how can we but praise thee? how can we but loue thee? how can we but magnifie and extoll thy holy name for euer? so tenderly louing vs, that by thy meanes (without our deserts) wee are restored from death to life from the deserued displeasure of our creator, to his vnspeakeable loue and fauour, without which we had perished, both bodies and soules. We haue attonement now with him, that before wee had so greatly offended God our maker, without whose fauour we fall, and without

whose helpe were perish and passe to nought. O sweet Jesus, thou hast taken vpon thee, not onely to die for our redemption, and to rise againe for our iustification, & to place vs in the sweet mansion of thy heauenly knowledge: but hast promised to continue our mediator of thy heauenly Father for-euer, whyle wee, mortall men, liue as sinners in this vale of miserie, making continuall intercession for vs, that hee will vouchsafe neuer to withdraw his louing countenance from vs his poore creatures, but to bee our castle, stay, & strong refuge vnto the end.

O Lord Jesus Christ, we giue thee thanks, not only for that thou hast been for a time heere present with vs on earth to manifest thy selfe vnto vs by the visible shew of thy humanitie, but for making the cause of thy comming certainly knowne vnto vs, which was indeed (in that thou wast very God) to call vs from blindnesse and errour (wherein we walked according to the will of Satan) to take hold of thy miracles & wonders, which thou so apparently didst worke, to declare and manifest thy selfe to be our redeemer & aduocate, and to confirme the same in our hearts by faith, as thou diddest in the

hearts

hearts of thy disciples, who, notwithstanding they were present with thee, continued neuertheless in darkenesse, and misbeleefe, without the working of thy holy spirit in them, whereby they confessed thee to bee very Christ, Son of the liuing God, and onely Sauiour of the world.

Among all which thy great benefits (O good Iesus) we yeeld thee all possible thankes, for that it hath pleased thee to leaue vnto vs, after thy departure vnto the right hand of thy father, the lantern of light, the gospell of comfort, the word of truth, the food wherewith our soules may continually feede at full, without the which wee had been left vnto our former darkenesse, walking in errour, and in our wonted ignorance.

And for that thou knowest vs from the beginning to be carried into blindnesse and error (wrongfully interpreting the parables and darke sentences of the Gospell (through the same thy loue thou hast left vs a continual comforter, euen the holy Ghost, proceeding from the father and thee, who in the likenes of a Doue descended from heauen vpon thee, & shewed himselfe vpon the Apostles in fierie tongues. Oh

holy Ghoſt our comforter, wee yeelde thee moſt humble thanks that (through the gift of thy grace) wee haue our hearts prepared, our vnderſtandings lightened, and mouthe sopened to conceiue rightly thy word, to declare abroad the wonderful things of thy law and manifeſt the ſecret miſteries of the kingdome of God. Thou art the true light, and the light of trueth, without the which it is impoſſible to pleaſe God the Father, or to haue acceſſe to God the Sonne, who together with thee O holy Ghoſt, art but one God in eſſence, though three in perſon. Make our hearts pure, make vs cleane, ſanctifie vs, and ſeale vs among the number of thy elect and choſen: that when wee ſhall approach vnto the ſeat of iudgement, wee may receiue through the merits of Jeſus Chriſt, not onely the ſtipend of ſeruants but the reward of obedient children, euen the inheritance of the kingdome of heauen, there to reſt with thee, O Father our maker and with thee, Oh holy Ghoſt our comforter and ſanctifier, for euer and euer. To whom be praiſe and eterne all glorie, world without end Amen.

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A praier to be said before the receiuing of the Communion.

Before thou come this Table neere,
Prepare thy selfe, make conscience cleere.

THERE is said sufficient in a godly exhortation set downe in the booke of Common praier to stir vp the minds of all wel disposed persons, willingly and zealously to come to this holy table; whervnto before we come, wee ought to addresse and prepare our hearts, to put off all rancor, malice, wickednes, and all kind of vice, with the works of the old man, which are disobedience, and sin, & to put on the new man, which is righteousnes; comming therunto ~~in a~~ pure & clean heart, aboūding with loue, peace, faith and charity; that we may receiue it to our comfort. Read the 11. Chapter of the first to the *Corinthians*, from the twentieth verse, vnto the nine and twentieth; and there shall you find, not onely the manner of the institution and right celebration thereof; but also how we should receiue it with heauenly profit: the danger being likewise manifested, which hangeth ouer the head of the vnreuerent and vnfaithfull, in receiuing the same; to the exceeding comfort and consolation of the godly,

and to the vtter ſhame and confuſion of the wicked and ſinners.

Before thou preſume to come to this holy table, forgiue all men that haue offended thee: not for a time, but euen from the bottome of thy heart to bee at one with all men in perfect charity: enter in faith, putting away all hypocriſie, diſſimulation, doubting & vnſtaidneſſe: being prepared in earneſt and heartie praier, ioined with true repentance and purpoſe of amendment, that thou maieſt faithfully eat the body, and drinke the blood of Ieſus Chriſt in the remẽbrãce of his bitter paſſion for the cleanſing of thy ſinnes; that thou maieſt through his mercy, be receiued into the number of thoſe, whom from the beginning of the world he hath choſen, and by their obedience accounting worthy to be his; and ſo, poſſeſſing that peace in thy ſoule, which paſſeth the vnderſtanding of man thou maieſt yeeld praiſe and thankſgiuing vnto Ieſus Chriſt thy redeemer, and only author of thy ſaluation in the congregation of the faithfull without intermiſſion.

The Praier.

O Lord Ieſus, the ſon of the euerliuing & omnipotent God, who whẽ wee

me through the fall of our first father, were made subiect to the snares of sin, bonds of death, and tyranny of Satan, wherein according to the corruption of our nature, and iustice of thy Father, we had cõtinued, hadst not thou vouchsafed to pacifie him, & purge vs: grant, I humbly pray and beseech thee euen for thy deaths sake, to instill into my heart, the gift of thy grace, wherby approaching vnto the sweet banquet of thy holy body and blood, which thou vouchsafedst to giue for the redemptiõ of vs miserable sinners, I may by faith eat & drinke the same, and be made a fit and faithfull member of thy mysticall body, not laying aside the care of thine obedience, loue and patience; that the most precious body of thine bee not giuen, nor thy blood shed for mee in vaine, but may direct the whole course of the residue of my life by thy holy spirit, according to thy heauenly will in al things that after this life ended, I may appeare before the tribunall seate of thy high heauenly Maiestie, as a faithfull member of thine, and enioy that heauenly inheritance which thou our head and guide hast purchased for all true beleeuers in thee. Amen,

O Lord increase our faith.

At the very receiuing of the bread, ſay thus.

O Sweet Ieſus, as thou haſt giuen thy fleſh to be the bread of eternal ſaluation: So vouchſafe to worke in mee by a liuely faith, that I (receiuing the ſame) may be, and euermore continue in thee, and thou in me. Amen.

O Lord increaſe our faith.

At the receiuing of the Cup, ſay thus.

O Lord, vouchſafe, that as thy blood was ſhed to waſh mee a ſinner, from the corruption of olde Adam: So grant that it may (through a liuelie faith) take effect in me, waſh mee from the filth of ſinne, and renew in mee the fruits of righteouſneſſe, that I may become a fit member of thee; liue and die in thee. Amen

O Lord increaſe our faith.

A Praier after the receiuing of the Communion.

Amend thy life, giue thanks to God,
Abandon ſtriſe, auoid his rod.

VSe not the manner of many, who in the day wherein they repaire vnto the holy Table of the Lord, doe not onely lightly eſteeme the

the weightines of the matter, but lewdly giue themselues to wanton company, gadding here and there to banquets and tauerns, and loosly (aboue other daies) giue themselues to wanton behauiour: but remember the promise that thou hast made to God, to become a new man to leaue all wantonnesse, and cleaue to godlines of life. Bee not like a dog that turneth to his vomit, or the sow to her wonted wallowing in the dirt of sins, but be holy as your heauenly father is holy. Seeke the kingdome of God & the righteousnesse thereof, and all things shal be giuen you: and as the true members of Christ, in the end we shall raigne with him in eternall glory.

The Prayer.

O Omnipotent and most mercifull Father, I thy silly creature praise thee (not able to yeeld thee thanks sufficiently) for thy vnspeakable fauour and louing kindnes, in feeding mee at this time, with the spirituall foode of the body and blood of thy sonne Iesus Christ, whom thou vouchsafedst to send for our redemption into this miserable world, & to giue him euen to the death. In remembrance whereof, vntill his second comming, he hath willed vs to eat his body, and drinke his blood, to

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the end (by faith) wee should be vnited & knit vnto his body, & being washed frō al our sins, lead a new life. Vouchsafe I. humbly beseech thee, for his sake, to indue vs with thy holy spirit, whereby hereafter casting aside the works of darkenes, we may walk in ỹ true light of thy holy Gospell, in the number of thy chosen, waiting faithfully when he shall come againe for our deliuerance out of this mortal life. And whilst we liue here, vouchsafe vs vnfained desire to bee partakers of that his holy institutiō, & (through thy holy spirit) to lead our liues according vnto thy heauenly wil in al things, keeping our bodies vndefiled as fit receptacles for so heauenly foode, that our soules may enioy the benefit of the mysterie thereof by faith, according to thy heauenly promise: through Iesus Christ our Sauiour and Redeemer. Amen.

O Lord increase our faith.

A praier to be said for him that is sicke, necessarie against Satan, who is then most ready.

When sickenes sore oppresseth thee,
Repaire to Christ, take Physicke free:
He cures the sore that Satan makes,
And sadnesse that the body takes.

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It pleaseth God often to lay the heauy burden of sickneſſe vpon the weaknes of our corrupt fleſh, to the end he may winne the ſame to bee ſo much the more ſubiect vnto the ſpirit: that the ſoule, the principal part of man, may be ſo pure and cleane, as in the end it ſhall appeare before him to honor, and not the diſhonor. And that is the cauſe that he puniſheth thoſe whom hee moſt tenderly loueth, & letteth the reprobate and wicked enioy a further libertie of their health, and other their deſires here in earth, to the end, that (through his iuſtice) their fall may bee the greater. Wherefore take not heauily this croſſe, this fatherly correctiõ of his, but rather imbracing it willingly, giue him thanks hartily, referring thy ſelfe vnto his will, louingly patiently & faithfully. For it is a manifeſt token, that thy correction is euen of Gods meere loue (tendring thy ſaluation) when thou takeſt it with patience. Deſpaire not therfore in this ſickneſs of thine, neither thinke that God intendeth any thing therby but thy profit, the amendment of thy life, whereby cõmeth his loue, and thereby he ſaueth all that beleeue in him. Be faithfull therefore

fore, call vpon him in the day of thy viſitation, and hee will heare thee; pray to him and he will heare thee, if it be for thy benefit: and therefore muſt thou referre thy ſelfe to his prouidence; whoſe care ouer his ſeruants is ſuch, as hee neuer ſuffereth them to periſh, but by ſickneſſe and other gentle warnings, calleth them home from wandring abroad, and following the vanities of this wretched world, wherein is nothing but vanity & affliction of ſpirit, labors, cares troubles, enmities, debates, and dailie ſubiection to many caſualties. What is this life, but ſhort and euil? Al fleſh muſt die, God hath ſo decreed it. Man is altogether vanitie; his life a vapour, a bubble of water, hee paſſeth as a ſhadowe, liue he neuer ſo long. Prepare thy ſelf therefore to die, that death take thee not vnawares: make thee fit for the Lords comming; that is, caſt away the loue of worldly and tranſitory things, & be ready to leaue the world it ſelfe, and ſettle al thine heart vpon the world to come: wherein there ſhall be no ſickneſſe, but continual health; no death, but life eternall; no ſorrow, but ioies without end; a place, that all the ſickneſſe, all the puniſhments, the croſſes, & calamities that can bee here ſuſtained, cannot deſeruet neither

neither are al pleasures of the world cõparable to one moment of the celestiall ioies, and therefore these willingly to be left, & the other earnestly to be desired. This is the place that is prepared for the elect of God, being full of such ioies as the eie hath not seene, the eare hath not heard, neither can the heart of man comprehend the vnspeakable riches of glory, of peace, and endles blessednesse, that Iesus Christ (that vnspotted lamb of God) hath prepared for al them that forsake themselues (that is, the world with the pleasures therof) & cleaue vnto him. Cry vnto that sweet Iesus, as the theefe that hung on the crosse with him, and as the Publican, and hee wil be merciful vnto thee, & remember thee in his kingdome: he hath a watchful eie ouer those that betake them vnto his protection, & turneth their sicknes and other chastisements alwaies to their soules health. The right hand of the Lord strengthen thee, the blood of Iesus Christ wash thee, the holy spirit comfort thee & preserue thee to eternall saluation. Amen.

¶ The Praier.

O Sweet Lord & omnipotent father, maker of all mankind, thou through thine almightie power hast

created

created me after thine owne ſimilitude and likenes, and placed me here in this deſert of ſinne, in the vale of miſerie, where ſatan, claiming to beare rule, ſeeketh to bring me in ſubiection to his wicked and deteſtable authoritie, and hath ſet his miſchieuous miniſters to aſſaile me and ſeeke thine ouerthrow, and hath neuer left trying me with ſundry temptations, ſince I came into this miſerable world; yea Lord, I haue abidden many and hard battels, cruel combats & aſſaults betweene my fleſh which is ready to yeeld and my ſpirit which ſtandeth in defiance of him and his wicked crue But ſweet Lord, now I feele him buſie, now he beſtoweth all his diligence to win me ſeeking my body already ſhaken with thine owne hand, & ſtricken with thy rod of correction; now I am as it were at deaths doore, he ſpareth no trauell to trie mee, no paines to pinch me: he was neuer ſo buſie (ſweet Lord) & opportunitie neuer ſo fit for his purpoſe, by reaſon of my preſent weakneſs. The grieuous ſickneſs which hath taken hold on me, hath dried vp all my bones, & conſumed my poore carkaſſe euen to nothing, whereby he perſwadeth mee, that thou thus viſiteſt me of meere malice, But ſweet

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Jesus here is a liar, and there is no truth in him: I know (and thou hast said it, that art truth it selfe) that whom thou louest, thou punishest; and LORD, so I accept it. Thou hast changed my health into sickness, thou hast pluckt me downe, and cast me vpon my bed, thou hast giuen me weakenes for strength, not that either I should the rather yeeld to that foule fiend, or thinke that thou wilt cast me cleane away: but to the end to saue me, not to kill me; to releeue me, not to put me from thee; to call me vnto thee, not to giue me into the hands of death; to plucke me out of the clawes of him that would destroy me, that vgly serpent, whose wilinesse in my health too much allured me to vanity. But sweet Jesus preuent him, turne al his venemous darts from me. Thou hast broke the bowe of his strength, and triumphed ouer him vpon the Crosse; thou hast stopped the gates of hel, so that whatsoeuer that enemy of mine so fearefully withall, they shall not preuaile against mee. Be thou my strength, sweet Jesus, in my weaknes; be thou my health in my sickneſſe, who in my greatest danger come vnto thee, the author of my correction, humbly beseeching thee

that

that as thou hast cast me downe, thou wilt either raise me vp, or giue me patience. Oh good Iesus, the Physitian both of my soule and body, let thy blood wash the one, and thy mighty power releeue the other; cleanse my soule from all secret sinnes, and plague me not as I haue iustly deserued. Grant me grace, that in all willing obedience, I may refer my crazed estate both of body and soule, vnto thy mercifull consideration, whether it be better for mee to continue in this visitation of thine, or receiue health againe. Thou knowest Lord, what is most conuenient for me: deale with mee not by iustice, but in mercie. For I confesse (sweet Lord) I confesse, that when this vile body of mine enioyed health, and felt not thine heauy hand, it ran into all wilfull rebellion against thee, it strined with thy louing and fatherly precepts, & yeelded to all the vanitie of this present euill world. I was obstinate, vnruly, and like an vntamed colt: and therfore hast thou iust cause thus to pluck me downe in mine owne conceit, that I may rise vnto thee and confesse mine owne frailty, whereby I stood too much in selfe-loue of this my filthy carkasse, which is the cause of all my rebellion against thee,

thee, which is the prison that holdeth (as it were captiue) my silly soule, that fayne would be dissolued, and rest with thee: it lõgeth to come vnto thee, sweet Iesus, the spirit is willing, but ỹ flesh waweth backward. Thou hast summoned me sweet Iesus, I must appear thou callest me, I must come: nothing can keep back that thou wilt haue: he must appeare when thou arrestest.

Wherefore, O God my maker, in the name of Iesus Christ, my redeemer, & sauiour, send the holy Ghost into my heart, that it may labour with me, and make all things ready in mee against that day, that it may strengthen me in this my great weaknesse, heale mee in this my grieuous sicknes, and wash me with the oile of comfort, before I goe hence, & be no more seen. Sweet Lord, thou knowest al things, & canst doe all things, and thou canst send me health againe when thou wilt, or (when thou seest an houre fit for the dissolution of body and soule) accept me into the bosome of thy mercy, and receiue me into thy kingdome, which vpon the Crosse (good Iesus) thou diddest euen with bloody passion purchase for all those that vnfainedly yeeld themselues vnto thee, & forsake this miserable world

whereof

whereof, and of all the pleaſure therof grant me preſent forgetfulnes, & giue me (ſweet Jeſus) a taſt of heauen and heauenly things. Only grant me to cal to minde the ſinnes of my youth, and fraileties of all my life paſt, and vouchſafe me grace truely to repent for them, that thou, ſweet Jeſus, maiſt with thy finger, blot them out of the book wherin they are faſt written, & faſten them to thy croſſe, that thy bloodſhedding may remaine an euerlaſting teſtimony that they by the ſame bloodſhedding are freely forgiuen me; that ſatan, thi enemy of my poore ſoule, may bee preuented of that whiche hee ſo diligentlie waiteth for. O Lord abandon him and all that is euill in mee; that I may willingly accept this croſſe of thine, & be content, euen with patience to continue thy good time vnder the ſame, & when thou wilt haue me to appeare, to yeeld my body and ſoule into thy hands ioyfully ſweet Jeſus. Amen.

O Lord increaſe our faith.

A ſhort prayer in ſickneſſe.

My God, my God, ſweet Jeſus my Sauiour, looke downe in mercy vpon me poore & wretched creature; whoſe health

is

is impaired, and paines increased: whose strength is gon with weakues, that hath taken fast hold vpon me: O good Iesus, consider my miserable estate, forgiue my sins, & giue mee grace to frãe my froward desire to serue thee, and faith in thee; to beat down Satan vnder my feet. Let him not triumph ouer me: let thy victory, oh louing Iesus wherein vpon the crosse thou ouercamest him, be my victory. And let death haue no further power ouer mee, then onely to dissolue the soule from the body, wherein it is imprisoned & fast bound in the chains of death, which thou hast decreed shal once againe passe to earth by meanes of death, which flesh cannot auoid, and thou hast prescribed mee a set time to wander in this pilgrimage. And this thy visitation (O Lord) I accept as a louing remẽbrance for me, to be mindfull of my vnstable estate; it is only of thy fauour to call mee vnto thee, from whom I haue long absented my selfe. But I repent my former life, and appeale to thee for helpe in this extremity: I cry to thee for ease and do humbly pray thee (as thou hast laid thy heauy hand of correction vpon me) to vouchsafe to extend the help of thy right hand, for mine amend-

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ment and comfort againe, or elſe ſuch patience as I may faithfully waite, when death ſhall approach vpon this poore carkas of mine, and imbrace the ſame with vnfained hope of changing my mortall life into life eternall, and my ſorrowes into the ioies of eternall bliſſe, through thee, and for thy ſake ſweet Ieſus my Sauiour, to whoſe protection I heere betake me. Amen.

O Lord increaſe our faith.

A very godly and deuout meditation & confeſſion of our ſins, with humble requeſt vnto almighty God, that hee will vouchſafe to eſtabliſh true repentance in our hearts, and of his mercy turne away the plagues which we iuſtly haue deſerued for our manifold iniquities: very neceſſary for all Chriſtians daily to remember in theſe daies.

Let vs fall down with weeping eies,
With one conſent [from heart] on knees:
Our ſinnes haue ſo deſerued thrall,
Nothing ſo ſure as ſudden fall.

LEt vs ſee, as a glaſſe before the eies of our hearts, the cauſe of the firſt flood, which was falling away from God and continuall working impurity, wherin the whole world his wonderful workmanſhippe, *Noe* with a ſmall number of per-

persons onely (exceepted) perished. Let vs likewise call vnto our remembrance the sudden destruction of *Sodome* and *Gomorha* with fire and brimstone from heauen, for disobeying the voice of the Lord, pronounced by *Lot* for their repentance: wherein we may as it were, behold before hand what wil become of vs, without our speedy repentance, neglecting (as wee doe) the words and message of the Lord reuealed vnto vs by his Prophets and Preachers, threatning plagues to follow our wilfull rebellion. Let vs not be like vnto the deafe Adder, stopping our eares from the hearing of our iniquitie, which we imbrace with such greedines: but like relenting hearted *Niniuites* put on the sackcloth of vnfained repentance, mourning for our many thousand sinnes, with fasting and earnest prayer from the lowest to the highest: and after the good example of *Dauid* and *Job*, prostrate our selues in heart with lamenting spirits, before the mercy seat of our good God: who as he is not hasty in plaguing (expecting our repentance) so will his punishment bee the greater, without hasty & speedy conuersion. Let vs not therefore be slow to turne vnto him, let vs not defer from day to day, according to the illusion and

wicked perſwaſion of ſatan, who would that we ſhould be taken vnawares: for ſuddenly will the wrath of God come: when we thinke not of it, & in his vengeance will he deſtroy vs, yet ſo louing is he and merciſull, that if we call vpon his name, making our praiers vnto him, vnfainedly repenting vs of our ſinnes, from the bottome of our hearts, he will heare vs from his holy heauens, and receiue vs againe vnto his mercie, according to his promiſe vnto *Iſrael*. The wicked King *Achab* humbling himſelf, & cloathing himſelfe in ſackcloath, & ſleeping in hair-cloth, obtained pardon for his ſinnes. The merey of the Lord is ſo great towardsthem that repent, that the examples therof are infinit in the ſcriptures. The Lord had determined to deſtroy the *Niniuites*, but becauſe they repented at the preaching of *Jonas*, hee ſpared them. Wherefore let vs ſpeedily forſake our ſinnes, and more and more grow in hatred thereof, vnfainedly cleauing vnto righteouſneſſe and holines of truth. Repent, repent, for the kingdome of God is at hand. Euery one that ſaith Lord, Lord, ſhal not enter into the kingdome of heauen; but he that doth the wil of God: turne therfore vnto the Lord in feare, and thou ſhalt be ſaued.

O Lord, vouchsafe to powre the oile of thine holy spirit, into the wounds of our hearts, whereby the hardnesse thereof may be so mollified, that we may sigh, lament, weepe, and men rent our hearts, at the consideration of the wicked, and abominable estate of our life past, which is so farre gone with the child of selfe-loue, that without thy vnspeakable mercy, it is men at the point to bee deliuered into the pit of eternall perdition: giue vs grace (we humbly beseech thee) from the highest to the lowest, from the greatest to the least, to repent vs of our sinnes, and heartily to turne vnto thee, whose high displeasure wee haue deserued through our manifold transgressions, whom thou hast (in respect of our disobedience) pronounced rebels, bastards, and children of the bondwoman, and without repentance barred from the inheritance, which thy Son Iesus Christ hath purchased for all true beleeuers. Wee are disobedient children, and haue so much yeelded our selues to the desire of sin, and walked according to the conuersation of the old man, which is corruption: so farre degenerating from thy lawes and diuine institutions, following so much

the will of Satan, the lusts of the flesh, and the vile allurings of the wicked world, that thou hast cast vs off as none of thy children, insomuch as whē we consider the heauy and intollerable burden which by our vnrighteousnesse we haue deseruedly heaped vpon our selues in losing the fauour of so louing and bountifull a Father, and so sweet a Sauiour, it driues vs into a great feare and terror, procuring a great dislike and loathing of our selues for the time: but our nature being nothing but corruption, falleth into a present forgetfulnes of our end, & turneth forthwith into his old vomit againe.

But most louing & euerliuing God, when the deserued punishments which hang ouer our heads, shal light and fal vpon vs for the same, what shall we do? Iris prepared, and it is comming: we cannot (by any deserts of ours, but onely the intercession, mediation and deserts of Iesus Christ, which neither auaileth without our true repentance) auoid it. Mollifie therefore our hard & stonie hearts O Lord, for thy Sonne Iesus Christs sake giue vs lamenting spirits: indue vs with vnfained sorrow for our sins, and make vs ready and willing to turne to thee vnfainedly

ndly. Our nature being vile, and our blindnesse great, we are most apt euen with great obedience, care & diligence to serue, to please and to obey men of authority here in this world, by whose displeasure there can arise but small or no hurt or punishmente at all; and euen ery out, when they frowne, when they grow in dislike of our doings, but wee neuer giue our selues (or very seldome) to the fulfilling of our dueties to thee, by executing those things which thou commandest vs: wherby wee breake and forfeit that bond, which thy son Jesus Christ sealed with his precious blood vpon the Crosse: wherby he confirmed for euermore a league and peace betweene thee, and such as forsake sinne, and cleaue vnto righteousnesse and truth. O vnhappy wretches that we are, who being in the very bosome of so louing and so mercifull a God, should (by yeelding vnto the desires of the flesh, the vanities of the world, and the will of Satan) be thrust out of thy presence, wherein consisteth all peace, all loue, all hope, quietnesse of minde, patience, long suffering, meekenes, and all good whatsoeuer. But, wandring and going astray after our owne corrupt desires, what remaineth in vs but

strife, hatred, misbeleefe, despaire, couetousnesse, adultery, witchcraft, contempt of thy lawes, and all kind of euill and rest as accursed.

Lord we acknowledge, that sin & iniquitie hath gotten the highest roome: it reigneth and ruleth ouer al the corners of the earth: and righteous dealing, simplicitie and innocencie, is condemned of many. Roote out therefore (good Lord) roote out of our hearts, al hautines, deceit, wrongfull dealings, & euill imaginations: and plant iustred therof, humility, iustice, and vnfained good will, & help one towards another. Let not satan rule: let not the flesh preuaile against the spirit, let not the world beguile vs, who are our mortall enemies, most strong, we most weake: insomuch as they are not so ready to run vpon vs, as we are prone to yeeld: they are not so politicke to deceiue vs, as wee are ignorant to bee carried away from light to darknes.

Forgiue vs Lord, forgiue vs, for thy Son Iesus Christs sake, strengthen vs with thy grace: we haue erred, we haue done amisse, we haue followed to much the will of satan, we haue yeelded too much to the motions of the flesh, and too much imbraced the pleasures

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of this world, whereby we haue lost the most sweet comfort of thy celestial promises, who hast said, that who so obeyeth thy voice, in keeping and fulfilling thy lawes, shall be most blessed: yea, in al his waies, in his going forth and comming in, and in all things which he taketh in hand.

Oh sweet Lord, what darkenesse, what errour, what corruption remaineth in vs, that wee are so slow to doe good, and so prone to doe euill? and yet cannot lament our misery, nor bewaile our estates: we cannot sigh and sorrow at the forfeiture of so many sweet blessings for incurring the penalties of infinit curses of thine, in disobeying thy wil and precepts, which thou enioynedst vs in al things to fulfil & obserue.

But vouchsafe (good Lord) vouchsafe of thy mercy, for Iesus Christs sake, to turne away thy heauy displeasure and punishment, which wee haue deserued, that they light not vpon vs for our misdeeds. Blot out all our iniquities, lay not our vnrighteousnesse, our vnthankfulnes & wilfull rebellion against thee, to our charge: for if thou shouldest, Lord, what should become of vs, what might we look for, as our iust reward, but death and damnation?

Oh Lord, we doe confesse, that for so sundry & bountifull benefits receiued at thy hands, such is our corruption, that we dot not onely take them without thanks, vse them without care, but most foolishly, & vnaduisedly, attribute the gift thereof to some creature, and cast the praise vnto him, or else we receiue them as giuen by fortune, & take not onely the due honor from thee, but make the creature the author of that that commeth onely from thee the only creator and giuer of all things.

O most sweet Lord, such is our ignorance, such is our blindnesse, and such is the error that hath rested & remained in vs euer from Adam, through our voluntarie blindnes, which though wee imbrace, thou offerest light, wee refuse the same, wee are ignorant; thou giuest wisedome, and wee neglect the same; we goe astray, thou callest vs, but wee refuse to come. Lord wee are like the vntamed heifer which refuseth the yoke; wee are like the deafe Adder, which refuseth to heare the voice of the charmer, charme he neuer so wisely; wee harden our hearts as the Adamant, we will not receiue thy gentle calling, thy fatherly admonitions and louing corrections. Thou com=

commandest vs to cast away the darknesse of ignorance, and to put on the light of the Gospell: but wee stoppe our eares, we refuse to heare, opening our eares to pleasures, and fixing our eies vpon vanitie, crying in the paths of vngodlinesse, drinking the puddles of iniquitie, and despising the sweete water of life. Our hearts are alwaies ready to imbrace delights and fantasies, vtterly despising nurture, correction and knowledge.

Wee remember the time present; the time past, for which wee haue to answer, & the time to come, in which wee must answer (good Lord) we think not on. Wee consider not that our time is like the flower of the field, to day fresh and faire, and to morrow cut downe, dried vp and withered. Wee consider not that we passe as doth the shadow, and vanish as a bubble of water, as the smoake, and vanes of the sea: But wee foolishly deferre the amendment of our liues vpon hope of thy long sufferance, & consider not that thy wrath commeth suddenly. Wee consider not the sudden death of sundry, which being now most lustie, gay, and strong, are by and by dead and laid with the substance of our owne flesh, euen

the earth, where the wormes possesse that which they so daintily fed with sundry rare delicates, and cloathed with nice, monstrous and gorgeous suites of apparell, sumptuous attire, broydered haire, and setled themselues in stately high houses euē to the skies, their soules departing with the insatiable Glutton, where is no water to coole the vnquenchable heat of thy displeasure against them.

Oh Lord, thou laughest at our vanity: yet most sorry to see vs to be led by the direction and hand leading of Satan; whose desire is to deuour (if it were possible) euen thy chosen ones. But thou wouldest not that we should perish, thou desirest rather that wee should conuert and liue, thou reioicest not at the death of a sinner: but there is great ioy in heauen of his repentāce, whereunto though louingly thou call vs, wee go on still in our wickednesse. Thou giuest vs knowledge of thy will by preaching, and thine omnipotencie thou manifestest by thy creatures, both in the firmament aboue, and in the earth and sea below. But wee vnderstand it not, wee beare it not away, consider it not. The good which wee should doe, wee doe not, but the e-

uill which wee should not, that wee greedily follow. Yet notwithstanding all which our corruption, disobedience, and wilfull wickednesse, thou (of thy mercie abundant) so intirely lovedst vs, that thou gauest thine onely begotten Son, to suffer the most shamefull death of the crosse for vs: and hast set him aequall with thy selfe euen at thine owne right hand, to the end hee might make continuall intercession for vs vnto thee, & that through him wee might haue attonement with thee, and accesse vnto thee for euer.

Wretched sinners that we are, if we by our wickednes, rebellion, & looseness of life, lose so great a benefit which he so dearely purchased for vs, euen thy wonted mercie and louing fauour, and make of none effect his dying for vs, what remaineth for vs, but euen the most fearefull sentence of iudgement in the day, when all secrets shall bee opened, & euery man receiue according to his deserts? To whom thou wilt say, Go ye cursed into the flames of eternal fire prepared for the Diuell, & his Angels, which neuer shall bee quenched, where shal be continual weeping, wailing, anguish, and gnashin gof teeth: when

when we ſhal be neither our ſelues a-ble to plead to the contrary, nor haue any aduocate to gainesay thee in thy iuſtice. Then ſhal we be ſory, then ſhal we lament, (but too late.) Then ſhall we heare thy moſt cõfortable entertain-ment of the godly, when thou ſhalt ſay, Come yee bleſſed poſſeſſe yee the king-dome prepared for you from the begin-ning, where ſhall bee nothing but ioy without ceaſing, continuall gladneſſe, comforte vnſpeakable conſolations e-uen for ſuch as cloathed thee, fed thee, lodged thee, and viſited thee being in priſon. Them ſhalt thou imbrace, them ſhalt thou meete in the cloudes, with moſt ſweet words of comfort: but ſuch as haue ſeene thee (euen the poore and little ones) to be ſicke comfortles, and haue denied them help relieſe & aid, or hungry, & haue withheld food, thirſty & haue not giuen drinke, naked and haue not cloathed them. Such, ſweet Lord, ſhall ſuffer hunger, cold, nakednes, and thirſt, with vnſpeakable griefe of con-ſcience, which ſhall neuer haue end.

O that it would pleaſe thee therfore, O moſt mercifull God, of thy great goodnes, fauour and louing kindnes, to conſider of theſe latter daies and peri-lous times, wherein we liue, wherein iniqui-

iniquitie hath gotten the vpper hand, charitie waxing cold, & loue banished from among brethren: thy selfe, sweet Lord, euen the poore and little ones, the orphanes and widowes, not onely not relieued, nor defended, but trodden vnder foot, neglected and forgotten of such as haue abundance.

Vouchsafe, vouchsafe good Lord, according to thy promise, to shorten these daies, lest also thine elect bee seduced with vanitie, & forsake thee their onely comfort. It is come to passe which thou hast said, that as towards the Summer, trees & plants of the earth doe budde, so before thy comming (to make vs so much y more prepared, thou hast promised to send vs foreknowledge by sundry signes & tokens, both in the earth below, which hath (by thy passing as it were by) quaked already at thy presence, as also by the Sunne and Moone & other thy creatures, apparently shewing thy rod of vengeance to be ouer our heads ready to strike. O Lord we cannot but looke for vtter destruction, according to the waight and abundance of our sinnes and iniquities, vnlesse it may please thee to shew thy mercy for Jesus sake in conuerting vs, We haue sinned, wee haue gone a-

stray,

ſtray, we haue wrought wickednes in yeelding to the wil of the flesh: but moſt ſweet Lord, let thy light ſo ſhine into our hearts, that we may now beginne to ſeeke onely thy kingdome, and leaue the darkneſſe of ſin, grow to all goodneſſe, and be mortified, as touching the old man with his corruption, die to the world and remoue Satan, that with godly deſires, we may attaine vnto the perfect feeling of thy grace: & hauing obtained the pure vnderſtanding of thy word, wee may guide our liues by the rule thereof: that after the finiſhing of this our pilgrimage we may, through the merits of thy Son Jeſus Chriſt, enter into thy kingdome of eternal glorie, there for euer and euer to raigne, enioying the ſight of thee: and to thy name, with the reſt of thy Saints, ſing laud and praiſe without ceaſing, ſweet God: Amen.

O Lord increaſe our faith, and giue vs grace vnfainedly to repent vs of our ſins, from the higheſt to the loweſt, that we may heare to our comfort, Come oh bleſſed of my father, enter into the ioy that ſhall remaine without meaſure, for euer and euer, Amen.

¶ A praier necessarie to bee said after, and at the end of all our praiers.

VOuchsafe oh Lord, and mercifull Father (in whose hands rest the hearts of all men: who knowest what we want before we pray, what we will aske before wee speake, and what we doe in all things) vouchsafe to forgiue mine ignorance, dulnesse and slacke comming vnto thee, the fountaine of al health and helpe: increase my faith daily more and more, and kindle in mee the perfect gift of praier, that I may at all times serue thee in truth; & vouchsafe that whatsoeuer I haue asked, according to thy will at this time, to giue me, and what I haue omitted vnrequested, for my selfe, or any whom thou wouldest should bee commended vnto thee in praier, vouchsafe euen for thy Sonne Iesus Christs sake graciously to grant: for which, and for all things else necessarie for me and them, for body and soule, I pray thee, as he thy Son hath taught vs, saying:

Our Father which art in heauen, hallowed be thy name, thy kingdome come, thy will be done in earth, as it is in heauen. Giue vs this day our dailie bread, and forgiue vs our trespasses, as we forgiue them that trespasse against

vs, and lead vs not into temptation, but deliuer vs from euill. Amen.

O Lord increaſe our faith, and continue the ſame effectually in me and al men vnto the end. Amen.

Great plagues remaine for the vngodly, but who ſo putteth his truſt in the Lord, mercy imbraceth him on euerie ſide. Pſal. 32.

Paul before he would preſume to eat, gaue thankes.

Chriſt likewiſe, before hee gaue the bread and fiſhes to them that were with him in the wildernes, (yea although he were Lord of all) looking vp to heauen, from whence commeth all goodneſſe, bleſſed it, and gaue thanks, and brake it vnto them, the ſtore being ſmall repleniſhed many thouſands, and left many baskets full: wherfore take the bleſſings of God with thanks and he will bleſſe and ſanctifie thee.

A praier before meat.

O Bountifull God, vouchſafe to looke vpon our wãts, and giue vs at this time thoſe things which may be to our comfort: ſanctifie theſe thy gifts, that our bodies beeing repleniſhed, we may be thankfull and enioy at

the

the mercifull hands the bread of eternall life, to the releefe of our poore soules, through Jesus Christ our onely Sauiour. Amen.

God saue and increase thy flocke,
Keep vs within thy fold,
Vouchsafe to heare when we doe knocke,
O Lord our strongest hold.
Preserue our King, be thou his stay,
This Realme of thine defend,
Indue vs with thy grace for aye,
On thee wee all depend.

WHen God hath fed your poore bodies, bee not therewith puft vp with forgetfulnes what he requireth at your hands for his blessings, but in a reuerét & deuout maner, giue thanks that he may continue his louing kindnes to your comfort vnto the end.

A Thanksgiuing after meat.

WE thanke thee most bountifull Lord, for this thy fatherly feeding our hungry bodies: so vouchsafe to feed our silly soules with the bread of eternall life, that after this life ended, wee may ascend where Christ is gone before. Amen.

Sith God hath fed our bodies poore,
Which else would soone decay:

Remem-

Remember ſuch as lie at doore,
Say not their cryings nay.
God ſaue his Church, our King defend,
The Realme preſerue for aie,
And grant vs all a godly end,
And ioyfull riſing day.
O Lord increaſe our faith.

Another praier to be ſaid before meat.

ALl things depend vpon thy prouidence (O Lord) to receiue at thy hands due ſuſtenance in time conuenient. Thou giueſt to them, and they gather it; thou openeſt thy hand, and they are ſatisfied with all good things.

Oh heauenly Father, which art the very fountain & full treaſure of al goodnes, we beſeech thee to ſhew thy mercies vpon vs thy children, and ſanctify theſe gifts which wee receiue of thy mercifull liberality, granting vs grace to vſe them ſoberly & purely, according to thy bleſſed will: ſo that thereby we may acknowledg thee to be the author and giuer of all good things, and aboue all, that we may remember continually to ſeeke the ſpirituall food of thy word, wherein our ſelues may be nouriſhed euerlaſtingly, through our Sauiour Chriſt, who is the true bread of life,

which

which came downe from heauen, of whom whosoeuer eateth, shall liue for euer, and raigne with him in glorie, world without end. Amen.

A thanksgiuing after meat.

LEt all nations magnifie the Lord; let all people reioyce in praising & extolling his great mercies. For his fatherly kindnes is plentifully shewed forth vpon vs, and the truth of his promis endureth for euer. Wee render thanks vnto thee (O Lord God) for the manifold benefits which we continually receiue at thy bountifull hand: not onely for that it hath pleased thee to feed vs in this present life, giuing to vs all things necessary for the same: but especially, because thou hast of thy meere mercy fashioned vs anew into an assured hope of a farre better life, the which thou hast declared vnto vs by thy holy Gospell.

Therefore we humbly beseech thee (O heauenly father) that thou wilt not suffer our affections to be intangled or rooted in these earthly or corruptible things, but that we may alwaies haue our minds directed to thee on high, continually watching for the cō-

comming of our Lord & sauiour Christ what time he shall appeare for our full redemption. To whom with thee and the holy Ghost, be all honour and glory for euer and euer. Amen.

O Lord, increase our faith.

A praier before dinner.

O Most gentle God & louing father, which mercifully feedest all liuing creatures, wee beseech thee bless vs & all these gifts which we at this present shall receiue at thy bounteous hand for the refreshing of our hungry bodies, & giue vs grace to doe all things vnto the glory of thy name, through Jesus Christ our Lord. Amen.

A thanksgiuing after dinner.

WE thanke thee O Heauenly father for this our foode, which being sanctified by thy word, thou hast vouchsafed at this present to giue vs: we beseech thee, that thou wilt also feede our soules with the liuely bread of thy word, which commeth out of thy mouth: that wee receiuing of thy mercifull hand meat both for our bodies & soules, may liue and grow in all godlines, vnto the glory of thy blessed name, through Jesus Christ our Lord. Amē.

O Lord increase our faith.

I In penſiue plight
I put my pen to proue,
O Offlender skill,
What profit might ariſe,
H His heauenly heſt
To pleaſe, who ſits aboue:
N Now here ſet forth
Before thy zealous eies.
N Naught worth the phraſe,
Or fineneſſe I confeſſe,
O Or for his wiſedome
Who compiled it;
R Regard it yet
(O Reader) natheleſſe,
D Diſdaine it not,
The matter is but fit,
E Each heart to haue
And hold in price I know:
N Now wiſh me wiſe,
Be not in ſpeech my foe.

FAREWELL.

Omniũ in hoc vno verſatur ſumma librorũ,
Cæleſtem toto corde timere Deum.

FINIS.

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